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LAMBETH CONFERENCE, 1897

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CONFERENCE OF BISHOPS OF THE ANGLICAN COMMUNION.

*HOLDEN AT LAMBETH PALACE,
IN JULY, 1897.*

Encyclical Letter
FROM THE BISHOPS,
WITH THE
RESOLUTIONS AND REPORTS.

LONDON :
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
NORTHUMBERLAND AVENUE, CHARING CROSS, W.C. ;
43, QUEEN VICTORIA STREET.
BRIGHTON : 129, NORTH STREET.

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LIST OF THE BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1897.

[With the exception of Metropolitans and others entitled to special precedence, the Bishops are arranged, in the following list, according to the date of their consecration. Those marked with an asterisk took part in the deliberations, though prevented by illness from sitting in the Conference.]

ARCHBISHOP OF CANTERBURY, 21st December, 1869.

ARCHBISHOP OF YORK, 24th June, 1878.

ARCHBISHOP OF ARMAGH, 6th October, 1867.

ARCHEBISHOP OF DUBLIN, 11th June, 1894.

ARCHBISHOP OF ONTARIO, 25th March, 1862.

ARCHBISHOP OF RUPERT'S LAND, 24th June, 1865.

BISHOP OF AUCKLAND, 29th June, 1869.

BISHOP OF BRECHIN, 28th October, 1871.

ARCHBISHOP OF CAPETOWN, 17th May, 1874.

BISHOP OF CALCUTTA, 30th November, 1876.

ARCHBISHOP OF THE WEST INDIES, 28th October, 1880.

ARCHBISHOP OF SYDNEY, 24th June, 1890.

BISHOP OF LONDON, 25th April, 1891.

*BISHOP OF DURHAM, 1st May, 1890.

BISHOP OF WINCHESTER, 25th April, 1891.

BISHOP OF MINNESOTA, 13th October, 1859.

BISHOP OF MADRAS, 29th June, 1861.

BISHOP OF GLOUCESTER, 25th March, 1863.

BISHOP OF TENNESSEE, 11th October, 1865.

BISHOP OF LIMERICK, 29th June, 1866.

BISHOP OF MAINE, 25th January, 1867.

BISHOP OF MISSOURI, 1st May, 1867.

BISHOP OF MORAY AND ROSS, 25th August, 1867.

BISHOP MACRORIE, 25th January, 1869.

BISHOP OF ALBANY, 2nd February, 1869.

BISHOP MARSDEN, 29th June, 1869.

BISHOP OF PENNSYLVANIA, 13th October, 1869

BISHOP OF THE FALKLANDS, 21st December, 1869.

BISHOP T. E. WILKINSON, 8th May, 1870.

BISHOP OF NEW HAMPSHIRE, 21st September, 1870.

BISHOP OF GRAHAMSTOWN, 30th November, 1870.

BISHOP OF DUNEDIN, 4th June, 1871.

BISHOP OF HONOLULU, 2nd February, 1872.

BISHOP OF CASHEL, 14th April, 1872.

BISHOP ROYSTON, 15th December, 1872.

BISHOP MITCHINSON, 24th June, 1873.

BISHOP OF COLORADO, 31st December, 1873.

BISHOP OF GIBRALTAR, 1st February, 1874.

BISHOP OF DALLAS, 20th December, 1874.

BISHOP OF KENTUCKY, 27th January, 1875.

BISHOP OF BALLARAT, 1st May, 1875.

BISHOP OF CHICAGO, 8th December, 1875.
BISHOP OF COLOMBO, 28th December, 1875.
BISHOP OF IOWA, 10th September, 1876.
BISHOP OF MANCHESTER, 22nd October, 1876.
BISHOP OF PRETORIA, 2nd February, 1878.
BISHOP OF NEWFOUNDLAND, 1st May, 1878.
BISHOP OF SPRINGFIELD, 11th June, 1878.
BISHOP OF NEWCASTLE, N.S.W., 24th June, 1878.
BISHOP CRAMER ROBERTS, 24th June, 1878.
BISHOP OF TORONTO, 1st May, 1879.
BISHOP OF WAKEFIELD, 25th July, 1879.
BISHOP OF CALEDONIA, 25th July, 1879.
BISHOP OF NEWARK, 8th January, 1880.
BISHOP OF FREDERICTON, 10th July, 1881.
BISHOP OF PITTSBURGH, 25th January, 1882.
BISHOP OF BARBADOS, 1st May, 1882.
BISHOP OF RANGOON, 1st May, 1882.
BISHOP OF CHICHESTER, 25th July, 1882.
BISHOP OF BATH AND WELLS, 30th November, 1882.
BISHOP OF MISSISSIPPI, 24th February, 1883.
BISHOP OF LLANDAFF, 25th April, 1883.
BISHOP OF ST. ANDREWS, 25th April, 1883.
BISHOP OF ABERDEEN, 1st May, 1883.
BISHOP OF ST. JOHN'S, KAFFRARIA, 12th August, 1883.
BISHOP OF ARGYLL AND THE ISLES, 24th August, 1883.
BISHOP OF NEW YORK, 20th October, 1883.
BISHOP OF HURON, 30th November, 1883.
BISHOP OF WESTERN NEW YORK, 28th December, 1883.
BISHOP BARRY, 1st January, 1884.
BISHOP OF OXFORD, 25th April, 1884.
BISHOP OF SOUTHWELL, 1st May, 1884.
BISHOP OF RIPON, 25th July, 1884.
BISHOP OF MARYLAND, 8th January, 1885.
BISHOP OF NEBRASKA, 24th February, 1885.
BISHOP OF EXETER, 25th April, 1885.
BISHOP OF LINCOLN, 25th April, 1885.
BISHOP OF BRISBANE, 11th June, 1885.
MISSIONARY BISHOP OF CAPE PALMAS, 24th June, 1885.
BISHOP OF SALISBURY, 28th October, 1885.
BISHOP OF ELY, 2nd February, 1886.
BISHOP IN SOUTH TOKYO, 2nd February, 1886.
BISHOP OF CLOGHER, 29th June, 1886.
BISHOP OF EDINBURGH, 21st September, 1886.
BISHOP COADJUTOR OF MINNESOTA, 17th October, 1886.
BISHOP IN JERUSALEM, 25th March, 1887.
BISHOP OF WYOMING AND IDAHO, 27th May, 1887.
BISHOP OF SASKATCHEWAN AND CALGARY, 7th August, 1887.
BISHOP OF CARLISLE, 24th August, 1887.
BISHOP OF WESTERN TEXAS, 6th January, 1888.
BISHOP OF MARLBOROUGH, 24th February, 1888.
BISHOP OF SHREWSBURY, 24th February, 1888.
BISHOP OF NOVA SCOTIA, 25th April, 1888.
BISHOP OF RICHMOND, 22nd May, 1888.
BISHOP OF LEICESTER, 15th July, 1888.
BISHOP OF GLASGOW, 29th September, 1888.
BISHOP OF DELAWARE, 18th October, 1888.
BISHOP OF GUILDFORD, 30th November, 1888.
ASSISTANT-BISHOP OF JAMAICA, 30th November, 1888.

BISHOP COADJUTOR OF SOUTHERN OHIO, 25th January, 1889.
BISHOP OF CHESTER, 24th February, 1889.
BISHOP OF ST. ASAPH, 25th March, 1889.
BISHOP OF TRINIDAD, 25th March, 1889.
BISHOP OF FOND DU LAC, 25th April, 1889.
BISHOP OF TASMANIA, 1st May, 1889.
BISHOP OF ROCKHAMPTON, 1st May, 1889.
BISHOP OF BEVERLEY, 11th June, 1889.
BISHOP OF BARROW, 11th June, 1889.
BISHOP OF OHIO, 12th October, 1889.
BISHOP OF MICHIGAN, 18th October, 1889.
BISHOP IN COREA, 1st November, 1889.
BISHOP OF DERBY, 1st November, 1889.
BISHOP OF READING, 1st November, 1889.
BISHOP OF THE PLATTE, 1st January, 1890.
BISHOP OF CHOTA NAGPUR, 23rd March, 1890.
BISHOP OF TRAVANCORE AND COCHIN, 25th April, 1890.
BISHOP IN EASTERN EQUATORIAL AFRICA, 25th April, 1890.
BISHOP OF CHRISTCHURCH, N.Z., 1st May, 1890.
BISHOP OF TUAM, 15th May, 1890.
BISHOP OF ST. ALBANS, 24th June, 1890.
BISHOP OF SWANSEA, 24th June, 1890.
BISHOP OF CALIFORNIA, 24th June, 1890.
BISHOP OF WEST MISSOURI, 14th October, 1890.
BISHOP OF DOVER, 18th October, 1890.
BISHOP OF WORCESTER, 2nd February, 1891.
BISHOP OF MAURITIUS, 2nd February, 1891.
BISHOP OF HULL, 1st May, 1891.
BISHOP OF NORTH QUEENSLAND, 25th July, 1891.
BISHOP OF LICHFIELD, 29th September, 1891.
BISHOP OF TRURO, 29th September, 1891.
BISHOP OF SOUTHWARK, 29th September, 1891.
BISHOP OF GEORGIA, 24th February, 1892.
BISHOP OF SODOR AND MAN, 25th March, 1892.
BISHOP OF DOWN AND CONNOR, 25th March, 1892.
BISHOP COADJUTOR OF SPRINGFIELD, 26th July, 1892.
BISHOP OF QUEBEC, 18th September, 1892.
BISHOP OF BLOEMFONTEIN, 21st September, 1892.
BISHOP OF TEXAS, 12th October, 1892.
BISHOP OF GOULBURN, 1st November, 1892.
BISHOP OF SPOKANE, 16th December, 1892.
BISHOP OF SOUTHERN FLORIDA, 29th December, 1892.
BISHOP OF LUCKNOW, 15th January, 1893.
BISHOP OF COLUMBIA, 25th March, 1893.
BISHOP OF GUIANA, 25th March, 1893.
MISSIONARY BISHOP OF SHANGHAI, 14th June, 1893.
MISSIONARY BISHOP OF TOKYO, 14th June, 1893.
BISHOP OF NORWICH, 29th June, 1893.
ASST.-BISHOP IN WESTERN EQUATORIAL AFRICA, 29th June, 1893.
ASST.-BISHOP IN WESTERN EQUATORIAL AFRICA, 29th June, 1893.
BISHOP OF MOOSONEE, 8th August, 1893.
*BISHOP OF NATAL, 29th September, 1893.
BISHOP OF MASSACHUSETTS, 5th October, 1893.
BISHOP OF NORTH CAROLINA, 15th October, 1893.
BISHOP OF LEBOMBO, 5th November, 1893.
BISHOP OF HONDURAS, 28th December, 1893.
BISHOP OF CORK, 6th January, 1894.
BISHOP OF VERMONT, 2nd February, 1894.

BISHOP IN WESTERN EQUATORIAL AFRICA, 4th March, 1894.
BISHOP IN KIU SHIU, 4th March, 1894.
BISHOP COADJUTOR OF CAPETOWN, 29th September, 1894.
BISHOP OF THETFORD, 18th October, 1894.
BISHOP OF PERTH, 18th October, 1894.
BISHOP OF COLCHESTER, 28th December, 1894.
BISHOP OF COVENTRY, 28th December, 1894.
BISHOP OF WAIAPU, 25th January, 1895.
BISHOP OF WELLINGTON, 25th January, 1895.
BISHOP OF HEREFORD, 25th March, 1895.
BISHOP OF STEPNEY, 21st April, 1895.
BISHOP OF INDIANA, 1st May, 1895.
BISHOP OF ADELAIDE, 19th May, 1895.
BISHOP OF ZANZIBAR, 29th June, 1895.
BISHOP OF NEW WESTMINSTER, 29th June, 1895.
BISHOP OF OSAKA, 29th June, 1895.
BISHOP OF KANSAS, 19th September, 1895.
BISHOP OF ROCHESTER, 18th October, 1895.
BISHOP COADJUTOR OF BRISBANE, 1st November, 1895.
BISHOP OF NEWCASTLE, 25th January, 1896.
BISHOP OF LEXINGTON, 30th January, 1896.
BISHOP OF LOS ANGELES, 24th February, 1896.
BISHOP OF DERRY, 25th March, 1896.
BISHOP OF SOUTHAMPTON, 25th March, 1896.
BISHOP OF WASHINGTON, 25th March, 1896.
BISHOP OF MARQUETTE, 1st May, 1896.
BISHOP OF NIAGARA, 24th June, 1896.
BISHOP OF QU'APPELLE, 30th August, 1896.
BISHOP OF TINNEVELLY, 28th October, 1896.
BISHOP OF ALGOMA, 6th January, 1897.
BISHOP OF KILLALOE, 2nd February, 1897.
BISHOP OF DULUTH, 2nd February, 1897.
BISHOP OF PETERBOROUGH, 24th February, 1897.
BISHOP OF CREDITON, 24th February, 1897.
BISHOP OF ST. DAVID'S, 1st May, 1897.
BISHOP OF SIERRA LEONE, 27th May, 1897.
BISHOP OF ANTIGUA, 18th July, 1897.

LIST OF THE BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1897, ARRANGED ACCORDING TO PROVINCES.

ARCHBISHOP OF CANTERBURY (MOS*T* REV. F. TEMPLE, D.D.).
 BISHOP OF DOVER (RT. REV. G. R. EDEN, D.D.).
 BISHOP OF LONDON (RT. REV. M. CREIGHTON, D.D.).
 BISHOP OF MARLBOROUGH (RT. REV. A. EARLE, D.D.).
 BISHOP OF STEPNEY (RT. REV. G. F. BROWNE, D.D.).
 RT. REV. BISHOP T. E. WILKINSON, D.D.
 RT. REV. BISHOP BARRY, D.D.
 BISHOP OF WINCHESTER (RT. REV. R. T. DAVIDSON, D.D.).
 BISHOP OF GUILDFORD (RT. REV. G. H. SUMNER, D.D.).
 BISHOP OF SOUTHAMPTON (RT. REV. G. C. FISHER, D.D.).
 BISHOP OF BATH AND WELLS (RT. REV. G. W. KENNION, D.D.).
 BISHOP OF CHICHESTER (RT. REV. E. R. WILBERFORCE, D.D.).
 BISHOP OF ELY (RT. REV. LORD ALWYNE COMPTON, D.D.).
 RT. REV. BISHOP MACRORIE, D.D.
 BISHOP OF EXETER (RT. REV. E. H. BICKERSTETH, D.D.).
 BISHOP OF CREDITON (RT. REV. R. E. TREFUSIS, D.D.).
 BISHOP OF GLOUCESTER (RT. REV. C. J. ELICOTT, D.D.).
 RT. REV. BISHOP MARSDEN, D.D.
 BISHOP OF HEREFORD (RT. REV. J. PERCIVAL, D.D.).
 BISHOP OF LICHFIELD (RT. REV. THE HON. A. LEGGE, D.D.).
 BISHOP OF SHREWSBURY (RT. REV. SIR L. T. STAMER, BT., D.D.).
 BISHOP OF LINCOLN (RT. REV. E. KING, D.D.).
 BISHOP OF LLANDAFF (RT. REV. R. LEWIS, D.D.).
 BISHOP OF NORWICH (RT. REV. J. SHEEPSHANKS, D.D.).
 BISHOP OF THETFORD (RT. REV. A. T. LLOYD, D.D.).
 BISHOP OF OXFORD (RT. REV. W. STUBBS, D.D.).
 BISHOP OF READING (RT. REV. J. L. RANDALL, D.D.).
 BISHOP OF PETERBOROUGH (RT. REV. THE HON. E. CARR GLYN, D.D.).
 BISHOP OF LEICESTER (RT. REV. F. H. THICKNESSE, D.D.).
 RT. REV. BISHOP MITCHINSON, D.D.
 BISHOP OF ROCHESTER (RT. REV. E. S. TALBOT, D.D.).
 BISHOP OF SOUTHWARK (RT. REV. H. W. YEATMAN, D.D.).
 BISHOP OF ST. ALBANS (RT. REV. J. W. FESTING, D.D.).
 BISHOP OF COLCHESTER (RT. REV. H. F. JOHNSON, D.D.).
 BISHOP OF ST. ASAPH (RT. REV. A. G. EDWARDS, D.D.).
 BISHOP OF ST. DAVID'S (RT. REV. J. OWEN, D.D.).
 BISHOP OF SWANSEA (RT. REV. J. LLOYD, D.D.).
 BISHOP OF SALISBURY (RT. REV. J. WORDSWORTH, D.D.).
 BISHOP OF SOUTHWELL (RT. REV. G. RIDDING, D.D.).
 BISHOP OF DERBY (RT. REV. E. A. WERE, D.D.).
 BISHOP OF TRURO (RT. REV. J. GOTTF, D.D.).
 BISHOP OF WORCESTER (RT. REV. J. J. S. PEROWNE, D.D.).
 BISHOP OF COVENTRY (RT. REV. E. A. KNOX, D.D.).

 ARCHBISHOP OF YORK (MOS*T* REV. W. D. MACLAGAN, D.D.).
 BISHOP OF BEVERLEY (RT. REV. R. C. CROSTHWAITE, D.D.).
 BISHOP OF HULL (RT. REV. F. L. BLUNT, D.D.).
 BISHOP OF DURHAM (RT. REV. B. F. WESTCOTT, D.D.).

BISHOP OF CARLISLE (RT. REV. J. W. BARDSLEY, D.D.).
 BISHOP OF BARROW (RT. REV. H. WARE, D.D.).
 BISHOP OF CHESTER (RT. REV. F. J. JAYNE, D.D.).
 BISHOP OF MANCHESTER (RT. REV. J. MOOKHOUSE, D.D.).
 RT. REV. BISHOP CRAMER ROBERTS, D.D.
 BISHOP OF NEWCASTLE (RT. REV. E. JACOB, D.D.).
 BISHOP OF RIPON (RT. REV. W. B. CARPENTER, D.D.).
 BISHOP OF RICHMOND (RT. REV. J. J. PULLEINE, D.D.).
 BISHOP OF WAKEFIELD (RT. REV. W. W. HOW, D.D.).
 BISHOP OF SODOR AND MAN (RT. REV. N. D. J. STRATON, D.D.).
 RT. REV. BISHOP ROYSTON, D.D.

ARCHBISHOP OF ARMAGH (MOST REV. W. ALEXANDER, D.D.).
 BISHOP OF CLOGHER (RT. REV. C. M. STACK, D.D.).
 BISHOP OF DERRY (RT. REV. G. A. CHADWICK, D.D.).
 BISHOP OF DOWN AND CONNOR (RT. REV. T. J. WELLAND, D.D.).
 BISHOP OF TUAM (RT. REV. J. O'SULLIVAN, D.D.).

ARCHBISHOP OF DUBLIN (MOST REV. J. F. PEACOCKE, D.D.).
 BISHOP OF CASHEL (RT. REV. M. F. DAY, D.D.).
 BISHOP OF CORK (RT. REV. W. E. MEADE, D.D.).
 BISHOP OF KILLALOE (RT. REV. M. ARCHDALL, D.D.).
 BISHOP OF LIMERICK (RT. REV. C. GRAVES, D.D.).

BISHOP OF BRECHIN (MOST REV. H. W. JERMYN, D.D.), *Primus*.
 BISHOP OF ABERDEEN (RT. REV. THE HON. A. C. DOUGLAS, D.D.).
 BISHOP OF ARGYLL AND THE ISLES (RT. REV. J. R. A. CHINNERY
 HALDANE, D.D.).
 BISHOP OF EDINBURGH (RT. REV. J. DOWDEN, D.D.).
 BISHOP OF GLASGOW (RT. REV. W. T. HARRISON, D.D.).
 BISHOP OF MORAY AND ROSS (RT. REV. J. B. K. KELLY, D.D.).
 BISHOP OF ST. ANDREW'S (RT. REV. G. H. WILKINSON, D.D.).

BISHOP OF CALCUTTA (MOST REV. E. R. JOHNSTON, D.D.), *Metropolitan*.
 BISHOP OF CHOTA NAGPORE (RT. REV. J. C. WHITBY).
 BISHOP OF COLOMBO (RT. REV. R. S. COPLESTON, D.D.).
 BISHOP OF LUCKNOW (RT. REV. A. CLIFFORD, D.D.).
 BISHOP OF MADRAS (RT. REV. F. GELL, D.D.).
 BISHOP OF RANGOON (RT. REV. J. M. STRACHAN, D.D.).
 BISHOP OF TINNEVELLY (RT. REV. S. MORLEY).
 BISHOP OF TRAVANCORE AND COCHIN (RT. REV. E. N. HODGES, D.D.).

ARCHBISHOP OF ONTARIO (MOST REV. J. T. LEWIS, D.D.).
 BISHOP OF ALGOMA (RT. REV. G. THORNLOE, D.D.).
 BISHOP OF FREDERICTON (RT. REV. H. T. KINGDON, D.D.).
 BISHOP OF HURON (RT. REV. M. S. BALWIN, D.D.).
 BISHOP OF NIAGARA (RT. REV. J. J. DU MOULIN, D.C.L.).
 BISHOP OF NOVA SCOTIA (RT. REV. F. COURTNEY, D.D.).
 BISHOP OF QUEBEC (RT. REV. A. H. DUNN, D.D.).
 BISHOP OF TORONTO (RT. REV. A. SWEATMAN, D.D.).

ARCHBISHOP OF RUPERT'S LAND (MOST REV. R. MACHRAY, D.D.).
 BISHOP OF MOOSONEE (RT. REV. J. A. NEWNHAM, D.D.).
 BISHOP OF QU'APPELLE (RT. REV. J. GRISDALE, D.D.).
 BISHOP OF SASKATCHEWAN (RT. REV. W. C. PINKHAM, D.D.).

ARCHBISHOP OF SYDNEY (MOST REV. W. S. SMITH, D.D.).
 BISHOP OF ADELAIDE (RT. REV. J. R. HARMER, D.D.).
 BISHOP OF BALLARAT (RT. REV. S. THORNTON, D.D.).

LIST OF BISHOPS ATTENDING THE CONFERENCE. II

BISHOP OF BRISBANE (RT. REV. W. T. WEBBER, D.D.).

BISHOP COADJUTOR OF BRISBANE (RT. REV. J. F. STRETCH, D.D.).

BISHOP OF GOULBURN (RT. REV. W. CHALMERS, D.D.).

BISHOP OF NEWCASTLE, N.S.W. (RT. REV. G. H. STANTON, D.D.).

BISHOP OF NORTH QUEENSLAND (RT. REV. C. G. BARLOW, D.D.).

BISHOP OF PERTH (RT. REV. C. O. L. RILEY, D.D.).

BISHOP OF ROCKHAMPTON (RT. REV. N. DAWES, D.D.).

BISHOP OF TASMANIA (RT. REV. H. H. MONTGOMERY, D.D.).

BISHOP OF AUCKLAND (MOST REV. W. G. COWIE, D.D.), *Metropolitan*.

BISHOP OF CHRISTCHURCH (RT. REV. C. JULIUS, D.D.).

BISHOP OF DUNEDIN (RT. REV. S. T. NEVILL, D.D.).

BISHOP OF WAIAPU (RT. REV. W. L. WILLIAMS, D.D.).

BISHOP OF WELLINGTON (RT. REV. F. WALLIS, D.D.).

ARCHBISHOP OF CAPETOWN (MOST REV. W. W. JONES, D.D.).

BISHOP COADJUTOR OF CAPETOWN (RT. REV. A. GIBSON, D.D.).

BISHOP OF BLOEMFONTEIN (RT. REV. J. W. HICKS, D.D.).

BISHOP OF GRAHAMSTOWN (RT. REV. A. B. WEBB, D.D.).

BISHOP OF LEBOMBO (RT. REV. W. E. SMYTHE).

BISHOP OF NATAL (RT. REV. A. H. BAYNES, D.D.).

BISHOP OF PRETORIA (RT. REV. H. B. BOUSFIELD, D.D.).

BISHOP OF ST. JOHN'S, KAFFRARIA (RT. REV. B. L. KEY, D.D.).

ARCHBISHOP OF THE WEST INDIES (MOST REV. E. NUTTALL, D.D.).

ASST.-BISHOP OF JAMAICA (RT. REV. C. F. DOUET).

BISHOP OF ANTIGUA (RT. REV. H. MATHER).

BISHOP OF BARBADOS AND THE WINDWARD ISLANDS (RT. REV. H. BREE, D.D.).

BISHOP OF GUIANA (RT. REV. W. P. SWABY, D.D.).

BISHOP OF HONDURAS (RT. REV. G. A. ORMSBY, D.D.).

BISHOP OF TRINIDAD (RT. REV. J. T. HAYES, D.D.).

BISHOP OF CALEDONIA (RT. REV. W. RIDLEY, D.D.).

BISHOP OF COLUMBIA (RT. REV. W. W. PERRIN, D.D.).

BISHOP IN COREA (RT. REV. C. J. CORFE, D.D.).

BISHOP IN EASTERN EQUATORIAL AFRICA (RT. REV. A. R. TUCKER, D.D.).

BISHOP OF FALKLAND ISLANDS (RT. REV. W. L. STIRLING, D.D.).

BISHOP OF GIBRALTAR (RT. REV. C. W. SANDFORD, D.D.).

BISHOP OF HONOLULU (RT. REV. A. WILLIS, D.D.).

BISHOP IN JERUSALEM AND THE EAST (RT. REV. G. F. P. BLYTH, D.D.).

BISHOP IN KIU SHIU (SOUTH JAPAN) (RT. REV. H. EVINGTON, D.D.).

BISHOP OF MAURITIUS (RT. REV. W. WALSH, D.D.).

BISHOP OF NEWFOUNDLAND (RT. REV. LI. JONES, D.D.).

BISHOP OF NEW WESTMINSTER (RT. REV. J. DART, D.D.).

BISHOP OF OSAKA (RT. REV. W. AWDRY, D.D.).

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LETTER.

TO THE FAITHFUL IN CHRIST JESUS, GREETING—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, one hundred and ninety-four in number, all having superintendence over dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1897, under the presidency of the Most Reverend Frederick, by Divine Providence Archbishop of Canterbury, Primate of All England, and Metropolitan, after receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and uniting in Prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in General Conference and in Committees specially appointed to consider the several questions, and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents, the one containing the formal Resolutions of the Conference, and the other the Reports of the several Committees. We desire

you to bear in mind that the Conference is responsible for the first alone. The Reports of Committees can be taken to represent the mind of the Conference in so far only as they are reaffirmed or directly adopted in the Resolutions. But we have thought good to print these Reports, believing that they will offer fruitful matter for consideration.

We begin with the questions which affect moral conduct, inasmuch as moral conduct is made by our Lord the test of the reality of religious life.

^{Temperance.} Intemperance still continues to be one of the chief hindrances to religion in the great mass of our people. There are many excellent societies engaged in the conflict with it, but they need steady and resolute perseverance to effect any serious improvement. It is important to lay stress on the essential condition of permanent success in this work, namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord.

^{Purity.} We desire to repeat with the most earnest emphasis what was said on the subject of Purity by the last Conference, and we reprint herewith the Report which that Conference unanimously adopted.* We know the deadly nature of the sin of impurity, the fearful hold it has on those who have once yielded, and the fearful strength of the temptation. The need for calling attention to this is greatly increased at present by the difficulties that hamper all attempts to deal with the frightful diseases which everywhere attend it. We recognise the duty of checking the spread of such diseases, but

* See page 169.

we recognise also the terrible possibility that the means used for this purpose may lower the moral standard, and so, in the end, foster the evil in the very endeavour to uproot it. We are convinced that the root of all such evil is in the sin itself, and that nothing will in the end prove effectual against it, which does not from the very first teach the Christian Law that the sin is a degradation to those who fall into it whether men or women, and that purity is within reach of every Christian who, trusting in the Grace of God, fights the battle of his baptismal vow.

Sanctity of Marriage. The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home. The foundation of its holy security and honour is the precept of our Lord, "What therefore God hath joined together let not man put asunder." We utter our most earnest words of warning against the lightness with which the lifelong vow of marriage is often taken ; against the looseness with which those who enter into this holy estate often regard its obligations ; and against the frequency and facility of recourse to the Courts of Law for the dissolution of this most solemn bond. The full consideration, however, of this matter it has been impossible to undertake on this occasion.

Industrial Problems. The industrial problems of the present day present themselves under the double aspect of justice between man and man, and sympathy with human needs. It is widely thought in some classes that the present working of our industries is unjust to the employed and unduly favourable to the employer. It is obviously not possible for us to enter upon the considera-

tion of such a question in detail. But we think it our duty to press the great principle of the Brotherhood of Man, and to urge the importance of bringing that principle to bear on all the relations between those who are connected by the tie of a common employment. Obedience to this law of brotherhood would ultimately, in all probability, prevent many of the mischiefs which attend our present system. Upon this aspect of the industrial problems wise and helpful counsels will be found in the Report.

The other aspect of these problems concerns those classes of the community who are, above all others, commended by our Lord to the loving care of His disciples, the Poor. It is undeniable that poverty is so far from being regarded in the New Testament as a hindrance to the acceptance of the Gospel, that it is on the contrary the rich as such that are warned that they will find serious difficulty in entering the Kingdom of Heaven. Still the poor have temptations and troubles from which the rich are comparatively free. To give help in such temptations and to lessen these troubles is one of the special duties of the Christian. Of all the duties that our Lord has imposed on us, none can be said to stand higher than this, but while it is one of the most imperative, it is also one of the most difficult. It is certain that no permanent good can be done to those who find the daily struggle for subsistence very severe, unless they themselves will join in the work. But the perpetual temptation of their lives is to throw off their burdens and expect to obtain aid without any exertion on their own part. Many, perhaps the great majority, rise above this temptation and live brave lives of dependence on their own persevering labour. But many sink in the effort and give up all true manly hope. It is character that

they need. They need inspiration. They need to have hope brought to them; they need to be roused to a belief in their power by the help of God to live on higher principles. It is when men of this class are fighting their own battle against their own weakness that they can best be aided by thoughtful sympathy and friendly help. But besides these there are not a few who are caught as it were in some overpowering current of trouble which they cannot deal with. Such are those who cannot find employment though often longing to find it. The difficulty of helping these is well known and requires most careful study. And lastly there are the many who are physically unable to maintain themselves; sometimes from congenital weakness, sometimes from accident or disease, sometimes, and indeed most often, from old age. To instil Christian principle into the great body of Churchmen; to press on them the duty of not only being ready to give and glad to communicate, but of giving their time, their trouble, their careful thought to the discovery of the best mode of helping individual cases of need is the task which our Master gives us. We warmly commend to all Christian people the Report of our Committee on this subject.

International Arbitration. There is nothing which more tends to promote general employment and consequently genuine comfort among the people than the maintenance of peace among the nations of mankind. But besides and above all considerations of material comfort stands the value of Peace itself as the great characteristic of the Kingdom of our Lord, the word which heralded His entrance into the world, the title which specially distinguishes Him from all earthly princes. There can be no question that the influence of the

Christian Church can do more for this than any other influence that can be named. Without denying that there are just wars and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil followed usually by consequences worse than itself. Arbitration in place of war saves the honour of the nations concerned and yet determines the questions at issue with completeness. War brutalises even while it gives opportunity for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can never have any doubt for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to Ecclesiastical, and first to those which may be called Internal.

The Organisation of the Anglican Communion. Every Meeting of the Lambeth Conference deepens the feeling of the unity which originally made the Conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one Body, subject to one Master, striving towards one great aim, grows stronger as the Meetings are repeated. In order to maintain and still further develop this unity of feeling we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that thorough mutual knowledge is the only sure basis of all real unity of life. As one step towards this we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render

to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this Council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of Provinces, so that no Bishop may be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the Metropolitans of these Provinces should be known as Archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion with a view to general recognition. We think it would be well for the further consolidation of all provincial action that every Bishop at his consecration should take the Oath of Canonical Obedience to his own Metropolitan, and that every Bishop consecrated in England under the Queen's Mandate for service abroad should make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

Religious Communities. On the subject of Religious Communities we do not consider it to be yet possible to give advice which can be treated as final. We believe that such Communities are capable of rendering great services to the Church and have indeed already done so. But we think more regulation is needed if they are to be worked in thorough harmony with the general work

of the Church as a whole. What form such regulation should take requires much further consideration. Meanwhile we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of Community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way is the preliminary question to be determined by the person who asks to be admitted into a Community and by the authority of the Community that admits that person. We have requested the Committee to continue its labours, and we commend the Report to the attention of the Church.

The Critical Study of the Bible. We pass on to the consideration of the standards of all our teaching, the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always or often attended by a secret fear that we dare not inquire lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it. But all inquiry is attended with a danger on the other side unless it be protected by the guard of Reverence, Confidence, and Patience. It is quite true that there have been instances where

inquiry has led to doubt and ultimately to infidelity. But the best safeguard against such a peril lies in that deep reverence which never fails to accompany real faith. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which St. Paul gives of the possession of the Holy Spirit is the being able to say that Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on Him the form of man, and throughout it all showing in every page the sense of the Divine Presence inspiring what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever. The Report of the Committee deals in our judgment temperately and wisely, with the subject, and we think all Christian people will find it worthy of careful consideration.

The Book of Common Prayer. The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion. The great doctrines of the Faith are there clearly set forth in their true relative proportion. And we hold that it would be most dangerous to tamper with its teaching either by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine. We do not speak of any omission or modification which might have the effect of practically denying an article in one of the Creeds, for that would be not only dangerous but a direct betrayal of the Faith. Nevertheless it is true that no Book can

supply every possible need of worshippers in every variation of local circumstances. We therefore think it our duty to affirm the right of every Bishop, within the jurisdiction assigned to him by the Church, to set forth or to sanction additional services and prayers when he believes that God's work may be thereby furthered, or the spiritual needs of the worshippers more fully met, and to adapt the Prayers already in the Book to the special requirements of his own people. But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority, and the utmost care must be taken that all such additions or adaptations be in thorough harmony with the spirit and tenor of the whole Book.

We find that many of the Clergy, especially in the large towns of England, are troubled by doubts whether, in the present circumstances of life, especially where population is perpetually moving, infants ought to be baptised when there seems so little security for their due instruction. We desire to impress upon the Clergy the need of taking all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the baptism should not be deferred. We consider, further, that the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who, having been baptised without those promises, are brought by our Clergy to Confirmation by the Bishop.

Difficulties having arisen in some quarters with regard to the administration of Holy Communion to the Sick, we recommend that such difficulties should be left to be dealt with by the Bishop of each Diocese in accordance with the direction contained in the preface to the Book of Common Prayer "Concerning the Service of the Church."

“Readers” used in Schools. We think it necessary to call attention to the misleading character of many of the statements to be found in those School “Readers” which touch on the history of the Church, and we recommend those on whom responsibility rests to take such steps as they can to secure a truer handling of this important subject.

Encouragement of Theological Study. There is a general complaint that the facilities provided for theological study in many of the Colonies and Dependencies of Great Britain are not sufficient, and that there is very little recognition of proficiency in theological knowledge. It is a serious defect in the working of the Church if it fails to produce men who can deal rightly with theological questions. The wrong handling of such questions may easily lead and has often led to serious errors both in doctrine and practice, and ignorance of the subject leaves the Church defenceless against many attacks. The Church cannot fulfil all her duties without having men of learning among her divines, and this especially applies to such a Church as ours which founds all her teaching on Scripture and antiquity. The great means provided by God for instructing the conscience of the human race is the Bible, and for interpreting the Bible, next after the Bible itself, the study of the writings and practices of the Primitive Church is of paramount importance. We cannot use these instruments with effect unless we have a thorough knowledge of both. We, therefore, earnestly commend to all Christian people, and especially to those who are connected by commercial or other relations with the Colonies, the duty of aiding and establishing colleges and scholarships for the instruction of Colonial students in theology, and we commend

to the careful consideration of the Church the question how best to encourage men to give themselves to that study by arranging that some accredited authority shall grant degrees to those who have attained a high standard of proficiency.

The Duty of the Church to the Colonies. We have just spoken of one of the duties which the Church owes to the Colonies, but there are others of no small importance. It is a duty to the Colonies to encourage the freest and fullest communion of spiritual life between the Churchmen at home and the Churchmen abroad, and especially between the Clergy. Clergymen well fitted for colonial service are not always well fitted for home service, and Clergymen well fitted for home service are not always well fitted for colonial. And this must, to a certain extent, put a restraint on free exchange of Clergy between the two services. But subject to this necessary caution, it is good for the Church that men should go from the one service to the other, and under proper regulations this ought not to be difficult.

To this claim of the Colonies must be added the claim on behalf of some of them for continued and, if possible, increased pecuniary aid. Many of the Colonial Churches cannot yet stand alone. The provision of colleges and schools and of endowments for Bishoprics and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present, if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world, and

we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making.

Again, it is our duty, and must continue for some time to be our duty, to do what we can for the Christian care of emigrants on their way, as well as to supply them with letters of commendation addressed to those who will take an interest in their spiritual welfare. And finally, it is an imperative duty to give all possible assistance to the Bishops and Clergy of the Colonies in their endeavours to protect the native races from the introduction among them of demoralising influences, especially the mischief of the trade in intoxicating liquors and noxious drugs.

Our duties to the Colonies in all spiritual matters are undeniably heavy. But the great task of evangelising the human race is largely put upon us, and we cannot shrink from bearing the burden.

We pass from what is internal concerning the Anglican Communion to what is external.

The Unity of the Church. On the Unity of the Church our Committee has not been able to propose any resolutions which would bind us to immediate further action. A Committee has been appointed to open correspondence with a view to establish a clearer understanding and closer relations with the Churches of the East. The Archbishop of Canterbury has been requested to appoint Committees to look into the position of the *Unitas Fratrum* and the Scandinavian Church, with both of which we desire to cultivate the most friendly possible relations. We recommend also that every opportunity be taken to emphasise the

Divine purpose of visible unity amongst Christians as a fact of revelation. We recommend that Committees of Bishops be appointed everywhere to watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian Bodies, and to give counsel where counsel may be asked ; these Committees to report to the next Lambeth Conference what has been accomplished in this matter.

Above all, we urge the duty of special intercession for the Unity of the Church in accordance with the Lord's Own Prayer, as recorded in the Gospel of St. John.

Reformation Movements outside our Communion. We recognise with warm sympathy the endeavours that are being made to escape from the usurped authority of the See of Rome as we ourselves regained our freedom three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the sacraments, or even some of the great verities of the Creeds. But we must not anticipate that men will go wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the Old Catholic Community in Germany, with the Christian Catholic Church in Switzerland and with the Old Catholics in Austria ; our attitude of hopeful interest in the endeavour to form an autonomous Church in Mexico and in the work now being done in Brazil ; and our sympathy with the brave and earnest men (if we may use the words of the Conference of 1888) of France, Italy, Spain, and Portugal, who have been driven to

free themselves from the burden of unlawful terms of Communion imposed by the Church of Rome.

Foreign Missions. Lastly, we come to the subject of Foreign Missions, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole Communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and Societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that Book that the matter should be in the thoughts of everyone who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand.

In preaching His Gospel to the world we have to deal with one great religious body, which holds the truth in part but not in its fulness, the Jews; with another which holds fragments of the truth embedded in a mass of falsehood, the Mohammedans; and with various races which hold inherited beliefs ranging down to the merest fetishism. In dealing with all these it is certainly right

to recognise whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality ; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

For preaching to the Mohammedans very

careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mohammedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and the Mohammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Hyderabad (Deccan). To find such men and urge them to the work ; to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mohammedan Body.

The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing Native Churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress

the converts from the first with a sense that the Church is their own and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realise the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the Faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic Faith in its integrity, and maintaining their unity with the Catholic Body. That unity should be sought first in the unity of the Diocese, and when members of the Church move from Diocese to Diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

The work of Foreign Missions may occasionally bring about apparent collision between different Churches within our Communion. In all such cases pains should be taken to prevent as far as possible the unseemliness of two Bishops exercising their jurisdiction in the same place, and the synods concerned ought in our judgment to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule the Bishops must make all the endeavours they can to adjust the matter for the time.

In all cases we are of opinion that if any new

foreign missionary Jurisdiction be contemplated, notification should be sent to all Metropolitans and Presiding Bishops before any practical steps are taken.

We think it our duty to declare that in the Foreign Mission field, where signal spiritual blessings have attended the labours of missionaries not connected with our Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit" which should ever mark the Church of Christ.

In conclusion we commend to the consideration of all our Churches the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary Societies.

We have now said what we have to say. We have throughout our deliberations endeavoured to bear in mind the great work that we are engaged in doing and the presence with us of the Lord and Master who has given us this work to do. The effort to counsel one another and to counsel the members of our Church throughout the world, has drawn us consciously nearer to Him whom we have been desiring to serve. We pray earnestly that as He has been with us in our deliberations, so also He may be with us in all our attempts to live and to labour in the same spirit of devotion. We know that we can do nothing without Him, and we pray that that knowledge may perpetually lift our thoughts to His very self and inspire our work with the zeal and the perseverance, with the humility and the self-surrender which ever characterise His true disciples; so that we all may be able to abide in

Him and to obtain His loving promise to abide in us.

Signed on behalf of the Conference.

F. CANTUAR:

C. J. GLOUCESTER,
Registrar.

RANDALL WINTON : }
G. W. BATH & WELL : } *Episcopal Secretaries.*

F. W. PENNEFATHER, LL.D.,
Lay Secretary.

July 31, 1897.

RESOLUTIONS FORMALLY ADOPTED BY
THE CONFERENCE OF 1897.

1. That, recognising the advantages which have accrued to the Church from the meetings of the Lambeth Conferences, we are of opinion that it is of great importance to the well-being of the Church that there should be from time to time meetings of the Bishops of the whole Anglican Communion for the consideration of questions that may arise affecting the Church of Christ.
2. That whereas the Lambeth Conferences have been called into existence by the invitation of the Archbishop of Canterbury, we desire that similar Conferences should be held, at intervals of about ten years, on the invitation of the Archbishop, if he be willing to give it.
3. That the Resolutions adopted by such Conferences should be formally communicated to the various National Churches, Provinces, and extra-Provincial Dioceses of the Anglican Communion for their consideration, and for such action as may seem to them desirable.
4. That the conditions of membership of the Lambeth Conferences, as described in the opening sentences of the Official Letter of 1878 and the Encyclical Letter of 1888, should remain unaltered.

5. That it is advisable that a consultative body should be formed to which resort may be had, if desired, by the National Churches, Provinces, and extra-Provincial Dioceses of the Anglican Communion either for information or for advice, and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of this consultative body.
6. We desire to record our satisfaction at the progress of the acceptance of the principle of Provincial organisation since the date of its formal commendation to the Anglican Communion in the Official Letter of 1878. We would also express a hope that the method of association into Provinces may be carried still further as circumstances may allow.
7. Recognising the almost universal custom in the Western Church of attaching the title of Archbishop to the rank of Metropolitan, we are of opinion that the revival and extension of this custom among ourselves is justifiable and desirable. It is advisable that the proposed adoption of such a title should be formally announced to the Bishops of the various Churches and Provinces of the Communion with a view to its general recognition.
8. We are of opinion that the Archiepiscopal or Primatial title may be taken from a city or from a territory, according to the discretion of the Province concerned.
9. Where it is intended that any Bishop-elect, not under the metropolitan jurisdiction of the See of

Canterbury, should be consecrated in England under the Queen's Mandate, it is desirable, if it be possible, that he should not be expected to take an oath of personal obedience to the Archbishop of Canterbury, but rather should, before his Consecration, make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England, and of all Churches in communion with her. In this manner the interests of unity would be maintained without any infringement of the local liberties or jurisdiction.

- 10.** If such Bishop-elect be designated to a See within any Primatial or Provincial Jurisdiction, it is desirable that he should at his Consecration take the customary Oath of Canonical Obedience to his own Primate or Metropolitan.

- 11.** That this Conference recognises with thankfulness the revival alike of Brotherhoods and Sisterhoods and of the Office of Deaconess, in our branch of the Church, and commends to the attention of the Church the Report of the Committee appointed to consider the Relation of Religious Communities to the Episcopate.
- 12.** In view of the importance of the further development and wise direction of such Communities, the Conference requests the Committee to continue its labours, and to present a further Report to his Grace the Archbishop of Canterbury, in July, 1898.

13. That this Conference receives the Report drawn up by the Committee upon the Critical Study of Holy Scripture, and commends it to the consideration of all Christian people.

14. That while we heartily thank God for the missionary zeal which He has kindled in our Communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognise as a necessary and constant element in the spiritual life of the Body, and of each member of it, the fulfilment of our Lord's great commission to evangelise all nations.
15. That the tendency of many English-speaking Christians to entertain an exaggerated opinion of the excellences of Hinduism and Buddhism, and to ignore the fact that Jesus Christ alone has been constituted Saviour and King of Mankind, should be vigorously corrected.
16. That a more prominent position be assigned to the Evangelisation of the Jews in the intercessions and almsgiving of the Church, and that the various Boards of Missions be requested to take cognisance of this work; and particularly to see that care be taken for the due training of the Missionary Agents to be employed in the work.
17. That in view (1) of the success which has already attended faithful work among the Mohammedans, (2) of the opportunity offered at the present time for more vigorous efforts, especially in India and in the Hausa district, and (3) of the need of special training for the work: it is desirable—

- (A) That men be urged to offer themselves with a view to preparation by special study for Mission Work among Mohammedans.
- (B) That attention be called to the importance of creating or maintaining strong centres for work amongst Mohammedans, as, for instance, in the cities of Delhi, Lucknow, and Hyderabad (Deccan), and elsewhere.

18. That while we feel that there is much to encourage us in what has been done, and is now in progress, for the establishment and development of Native Churches, we consider it to be of the utmost importance that from the very beginning the idea that the Church is their own and not a foreign Church should be impressed upon converts, and that a due share of the management and financial support of the Church should be theirs from the first. But we hold that the power of independent action, which is closely connected with the establishment of a native episcopate, ought not as a rule to be confided to Native Churches until they are also financially independent.

19. That it is important that, so far as possible, the Church should be adapted to local circumstances, and the people brought to feel in all ways that no burdens in the way of foreign customs are laid upon them, and nothing is required of them but what is of the essence of the Faith, and belongs to the due order of the Catholic Church.

20. That while the converts should be encouraged to seek independence of foreign financial aid, and to look forward to complete independence, care should be taken to impress upon them the neces-

sity of holding the Catholic Faith in its integrity, and of maintaining at all times that union with the great body of the Church which will strengthen the life of the young Church, and prevent any departure from Catholic and Apostolic unity, whether through heresy or through schism.

- 21.** That due care should be taken to make the Diocese the centre of unity, so that, while there may be contained in the same area under one Bishop various races and languages necessitating many modes of administration, nothing shall be allowed to obscure the fact that the many races form but one Church.
- 22.** That Bishops and Clergy engaged in Missionary work should give to those of their flock who may travel to other countries letters of commendation in each case, to persons who will interest themselves in the spiritual welfare of such travellers.
- 23.** That this Conference desires to give expression to its deep sense of the evils resulting from the Drink Traffic on the West Coast of Africa and elsewhere, and of the hindrance which it presents not only to the development of Native Churches, but also to the acceptance of Christianity by heathen tribes.
- 24.** That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognise the equal rights of each other when establishing foreign missionary jurisdictions, so that two

Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

- 25.** That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendation contained in Resolution I. of the Conference of 1867 ought always to be followed before any practical steps are taken.
- 26.** That this Conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary Societies.
- 27.** That in the Foreign Mission Field of the Church's work, where signal spiritual blessings have attended the labours of Christian Missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and

manifestation of that "unity of the Spirit," which should ever mark the Church of Christ.

- 28.** That in accordance with the sentiments expressed by the Bishops who met in the last Conference, we regard it as our duty to maintain and promote friendly relations with the Old Catholic Community in Germany, and with the Christian Catholic Church in Switzerland, assuring them of our sympathy, of our thankfulness to God Who has held them steadfast in their efforts for the preservation of the Primitive Faith and Order, and Who, through all discouragements, difficulties, and temptations, has given them the assurance of His blessing, in the maintenance of their principles, in the enlargement of their congregations, and in the increase of their Churches. We continue the offer of the religious privileges by which the Clergy and faithful Laity may be admitted to Holy Communion on the same conditions as our own Communicants.
- 29.** That we renew the expression of hope for a more formal relation with the Old Catholics in Austria, when their organisation shall have been made more complete.
- 30.** That we recognise thankfully the movement for the formation of an autonomous Church in Mexico, organised upon the primitive lines of administration, and having a Liturgy and Book of Offices approved by the presiding Bishop of the Church in the United States and his

Advisory Committee as being framed after the primitive forms of worship.

31. That we express our sympathy with the Reformation movement in Brazil, and trust that it may develop in accordance with sound principles.
32. That we repeat the expressions of sympathy (contained in the Report of the Lambeth Conference of 1888) with the brave and earnest men of France, Italy, Spain, and Portugal who have been driven to free themselves from the burden of unlawful terms of Communion imposed by the Church of Rome; and continue to watch these movements with deep and anxious interest, praying that they may be blessed and guided by Almighty God.
33. That we recommend to the Archbishop of Canterbury and the Primates and Presiding Bishops of other Churches in Communion with the Church of England the appointment of at least one representative of each Church to attend the International Congress which is to meet in Vienna on August 30, 1897; and we express the hope that there may be a revival of such Conferences as those held at Bonn in 1874 and 1875 to which representatives may be invited and appointed from the Church of England and the Churches in Communion with her.

34. That every opportunity be taken to emphasise the Divine purpose of visible unity amongst Christians, as a fact of revelation.

35. That this Conference urges the duty of special intercession for the unity of the Church in accordance with our Lord's own prayer.
36. That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a Committee with power to add to their number, to confer personally or by correspondence with the Orthodox Eastern Patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches with a view to consider the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion; and that under the direction of the said Committee arrangements be made for the translation of books and documents setting forth the relative positions of the various Churches, and also of such Catechisms and Forms of Service as may be helpful to mutual understanding.
37. That this Conference not possessing sufficient information to warrant the expression of a decided opinion upon the question of the Orders of the *Unitas Fratrum* or Moravians, must content itself with expressing a hearty desire for such relations with them as will aid the cause of Christian Unity, and with recommending that there should be on the part of the Anglican Communion further consideration of the whole subject, in the hope of establishing closer relations between the *Unitas Fratrum* and the Churches represented in this Conference.

38. That the Archbishop of Canterbury be requested to appoint a Committee to conduct the further investigation of the subject, and for such purpose to confer with the authorities or representatives of the *Unitas Fratrum*.

39. That this Conference, being desirous of furthering the action taken by the Lambeth Conference of 1888 with regard to the validity of the Orders of the Swedish Church, requests the Archbishop of Canterbury to appoint a Committee to inquire into the question, and to report to the next Lambeth Conference; and that it is desirable that the Committee, if appointed, should confer with the authorities or representatives of the Church of Sweden upon the subject of the proposed investigation.

40. That the Bishops of the several Churches of the Anglican Communion be urged to appoint Committees of Bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked in this matter. That these Committees confer with and assist each other, and regard themselves as responsible for reporting to the next Lambeth Conference what has been accomplished in this respect.

41. That this Conference, while disclaiming any purpose of laying down rules for the conduct of

International Arbitration, or of suggesting the special methods by which it should proceed, desires to affirm its profound conviction of the value of the principle of International Arbitration, and its essential consistency with the Religion of Jesus Christ.

42. That this Conference welcomes the indications of a more enlightened public conscience on the subject of International Arbitration, and desires to call the attention of all Christian people to the evidence of the healthier state of feeling afforded by the action of Legislatures, and in the increasing literature on the subject.

43. That this Conference, believing that nothing more strongly makes for peace than a healthy and enlightened public opinion, urges upon all Christian people the duty of promoting by earnest prayer, by private instruction, and by public appeal, the cause of International Arbitration.

44. That this Conference receives the report of the Committee on the duty of the Church in regard to Industrial Problems, and commends the suggestions embodied in it to the earnest and sympathetic consideration of all Christian people.

45. That this Conference recognises the exclusive right of each Bishop to put forth or sanction addi-

tional services for use within his jurisdiction, subject to such limitations as may be imposed by the provincial or other lawful authority.

- 46.** That this Conference also recognises in each Bishop within his jurisdiction the exclusive right of adapting the Services in the Book of Common Prayer to local circumstances, and also of directing or sanctioning the use of additional prayers, subject to such limitations as may be imposed by provincial or other lawful authority, provided also that any such adaptation shall not affect the doctrinal teaching or value of the Service or passage thus adapted.
- 47.** That the Archbishop of Canterbury be requested to take such steps as may be necessary for the re-translation of the *Quicunque Vult*.
- 48.** That in the opinion of this Conference it is of much importance that in all cases of Infant Baptism the clergyman should take all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the baptism should not be deferred.
- 49.** That the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who having been baptised without those promises, are brought by our Clergy to Confirmation by the Bishop.
- 50.** Where difficulties arise in regard to the administration of Holy Communion to the sick, we

recommend that these difficulties should be left to be dealt with by the Bishop of each Diocese in accordance with the direction contained in the preface to the Prayer Book of the Church of England Concerning the Service of the Church :—

“And for as much as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book ; the parties that so doubt or diversely take anything shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.”

51. That this Conference welcomes heartily the proposal for the temporary employment of younger clergy in service abroad as likely to lead to the great benefit of the Church at home, of the Church in the colonies, and of the Church at large.
52. That the Conference requests the Bishops of the Church of England to grant the same privilege to Clergymen temporarily serving in any of the Missionary Jurisdictions of the United States, with the consent of their

Diocesan, which they accord to Clergymen serving in the colonies.

53. That it is the duty of Church people in England to give aid to education in the colonies, whether generally or in the training for the ministry and for the work of teaching:—

(a.) In the establishment and strengthening of Church schools and colleges;

(b.) In the establishment of studentships in England and in the colonies tenable by men living in the colonies, and under preparation for colonial Church work.

54. That the Endowment of new Sees wherever needed, and the augmentation of the Endowment of existing Sees wherever inadequate, deserve the attention and support of the Church at home.

55. That, in the judgment of this Conference, it is the bounden duty of those who derive income from colonial property or securities to contribute to the support of the Church's work in the colonies.

56. That while the principle of gradual withdrawal of home aid to the Church in the colonies, according to its growth, is sound policy, the greatest circumspection should be used, and the special circumstances of each case most carefully examined before aid is withdrawn from even long-established Dioceses.

57. That this Conference desires to draw renewed attention to the recommendation of the Committee

of the Lambeth Conference, 1888, on the subject of Emigrants, and recommends that every care should be taken, by home teaching, by commendatory letters, and by correspondence between the home dioceses and the dioceses to which emigrants go, to prevent them from drifting from the Church of their fathers when they leave their old homes.

- 58.** That this Conference desires that every care should be taken by the Church at home to impress upon emigrants the duty of helping to provide for the maintenance of the Church in the country to which they emigrate.
- 59.** That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile service, who in vast numbers visit colonial ports, by means of Sailors' Homes and like institutions, and by the ministrations of Clergy specially set apart for this work.
- 60.** That it is the duty of the Church to give all possible assistance to the Bishops and Clergy of the Colonies in their endeavour to protect native races from the introduction among them of demoralising influences and from every form of injustice or oppression, inasmuch as these, wherever found, are a discredit to Christian civilisation and a hindrance to the spread of the Gospel of Christ our Lord.

- 61.** That this Conference commends to the consideration of the duly constituted authorities of the several

Branches of the Anglican Communion, the Report of the Committee on "Degrees in Divinity" with a view to their taking such steps as to them may seem fit, to meet the need of encouraging, especially among the Clergy, the study of Theology; and that the Archbishop of Canterbury be requested to consider the recommendations contained in the Report, with a view to action in the directions indicated, if His Grace should think such action desirable.

62. That this Conference is of opinion that, failing any consent on the part of existing Authorities to grant Degrees or Certificates in Divinity without requiring residence, and under suitable conditions, to residents in the Colonies and elsewhere, it is desirable that a Board of Examinations in Divinity, under the Archbishops and Bishops of the Anglican Communion, should be established, with power to hold Local Examinations, and confer Titles and grant Certificates for proficiency in Theological Study.

63. Several causes have combined to create a desire for information on the history of the Anglican Church, especially in the early and mediæval times, but, while recognising with thankfulness the interest now shown in the history of the Church, we think it necessary to call attention to the inadequate and misleading character of the teaching on this point incidentally contained in some of the "Historical Readers" which are put into the hands of the

young. We recommend that the Bishops in all Dioceses should enquire into the nature of the books used, and should take steps to effect improvements; and that manuals written in a non-controversial spirit should be prepared to enable teachers to give correctly the oral explanation of the Elementary Readers.

REPORTS OF COMMITTEES.

N.B.—*The following Reports must be taken as having the authority only of the Committees by whom they were respectively prepared and presented. The Committees were not in every case unanimous in adopting the Reports.*

The Conference, as a whole, is responsible only for the formal Resolutions agreed to after discussion, and printed above, pages 33 to 50.

NO. I.

REPORT OF THE COMMITTEE* APPOINTED TO CONSIDER AND REPORT UPON THE SUBJECT OF THE ORGANISATION OF THE ANGLICAN COMMUNION—
 (a.) A CENTRAL CONSULTATIVE BODY; (b.) A TRIBUNAL OF REFERENCE; (c.) THE RELATION OF PRIMATES AND METROPOLITANS IN THE COLONIES AND ELSEWHERE TO THE SEE OF CANTERBURY; (d.) THE POSITION AND FUNCTIONS OF THE LAMBETH CONFERENCE,

The Committee, in presenting its Report with the accompanying Resolutions, recalls to the Conference that in the first session at which the subjects referred to it were discussed the order of consideration was (1) the position and functions of the Lambeth Conference;

* Names of the Members of the Committee:—

Bishop of Albany.	Bishop of Manchester.
Archbishop of Armagh.	„ Maryland.
Bishop of Auckland.	„ Mississippi.
Bishop Barry.	„ Missouri.
Bishop of Bath and Wells.	„ New York.
„ Brechin.	Archbishop of Ontario.
„ Capetown.	Bishop of Pennsylvania.
„ Calcutta.	„ Ripon.
„ Colombo.	„ Rochester.
Archbishop of Dublin.	Archbishop of Rupert's Land.
Bishop of Edinburgh.	Bishop of Salisbury (<i>Chairman</i>).
„ Grahamstown.	„ Sydney.
„ Hereford.	„ Tasmania.
„ Jamaica.	„ Toronto.
„ Kentucky.	„ Wellington (<i>Secretary</i>).

(2) a central consultative body ; (3) a tribunal of reference ; (4) the relation of Primates and Metropolitans to the See of Canterbury. It has, therefore, adopted this order in its Report and Resolutions.

Each decade as it passes brings out more clearly the importance of our duty to maintain and develop the unity and coherence of the Anglican Communion. We learn to realise more and more explicitly the value of the unique combination of respect for authority and consciousness of freedom in the truth, which distinguishes the great body in which God has called us to minister. We begin to perceive in what degree it may impress the rest of Christendom, and in union, in God's good time, with the rest of Christendom, may impress the world in accordance with our Lord's desire (S. John xvii. 21, 23). We also grow more conscious, as time goes on, what are the lessons which the different portions of our Communion may learn from one another. Yet at the same time we perceive that there are tendencies within and without which require to be directed or guarded against with the greatest watchfulness and foresight, if this characteristic type of unity is to be maintained and thus to appeal to the intellect, the imagination and the heart of mankind.

The Lambeth Conferences of the last thirty years have been the most obvious expressions of this unity, and their services to the creation of the desired impression can hardly be over-estimated. We can point to resolutions passed by these Conferences which have largely guided the practice of the Provinces of our Communion : and their indirect influence in proving the possibility of such meetings for counsel, and in perfecting their methods, in bringing home to ourselves the nature and bearings of our work, in checking undue

tendencies to divergence, and in exhibiting to others our brotherly fellowship, is equally manifest. We therefore submit the accompanying resolutions which in our judgment sufficiently describe the functions and position of the Lambeth Conferences, and their relation towards the Churches and Provinces whose Bishops take part in them.

Keeping in mind the ancient principle "Quod omnes similiter tangit ab omnibus approbetur," we have endeavoured to consider in what ways, under present circumstances, the unity and responsibility of the whole body may receive practical recognition, beyond that which it gains from the resolutions and opinions expressed from time to time by the Lambeth Conferences. We have, therefore, next turned our attention to the questions referred to us regarding a central consultative body and a tribunal of reference. The Committee hopes that it has in a measure overcome the difficulty of reconciling what may be theoretically desirable with what is practically possible in the Resolutions which it now submits to the Conference on these two branches of the question.*

We have also given our attention to some general questions affecting Provincial organisation, as well as to that of the relation of Primates and Metropolitans in the colonies and elsewhere to the See of Canterbury. We hope that the conclusions we have arrived at upon these delicate questions may do something to establish the great principles, the promotion of which we believe to be the chief function of our Committee.

JOHN SARUM,

July 21, 1897.

Chairman.

* See note on next page.

Note.

The Editor has been directed by the President of the Conference, in accordance with the request of the Committee, to state that the proposed Resolutions on the subject of a tribunal of reference were as follows:—

- “ That it is advisable that a tribunal of reference be appointed, to which may be referred any question submitted by Bishops of the Church of England, or by Colonial and Missionary Churches.
- “ That it is expedient that the Archbishop of Canterbury should preside over the tribunal, and that it should further consist of the Archbishop of York, the Bishops of London, Durham, and Winchester, and representatives of each province not in the British Isles which may determine to accept the decisions of the tribunal: the Bishops of each such province having the right to elect and appoint any one Bishop of the Anglican Communion for every ten or fraction of ten dioceses of which it may consist: and that the tribunal have power to request the advice of experts in any matter which may be submitted to them.”

These Resolutions were considered by the Conference, but after discussion it was decided that they should not be put.

No. II.

REPORT OF COMMITTEE* APPOINTED TO CONSIDER THE SUBJECT OF THE RELATION OF RELIGIOUS COMMUNITIES WITHIN THE CHURCH TO THE EPISCOPATE, AND TO REPORT IN THE CONCLUDING SESSIONS OF THE CONFERENCE EITHER BY SUBMITTING FORMAL RECOMMENDATIONS, OR BY ASKING LEAVE TO REPORT MORE FULLY TWELVE MONTHS HENCE TO THE PRESIDENT OF THE CONFERENCE—SUCH REPORT BEARING ON ITS FACE THE NAMES OF THE COMMITTEE, AND A STATEMENT THAT THE COMMITTEE ALONE IS RESPONSIBLE FOR WHAT IT CONTAINS.

In accordance with what we understand to have been the wish of the Conference in appointing a Com-

* Names of the Members of the Committee :—

Bishop of Albany.	Bishop of Oxford (<i>Chairman</i>).
„ Bloemfontein.	„ Pennsylvania.
„ Calcutta.	„ Quebec.
„ Christchurch, N.Z.	„ Reading (<i>Secretary</i>).
Bishop in Corea.	„ Rockhampton.
Bishop of Fond du Lac.	„ St. Andrew's.
„ Grahamstown.	„ Vermont.
„ Goulburn.	„ Wakefield.
„ Lincoln.	„ Washington.
„ London.	„ Winchester.
„ Marlborough.	

mittee, we have regarded the terms of reference as including not only Brotherhoods and Sisterhoods, but also Deaconesses, and we report accordingly as follows :—

A.

We recognise with thankfulness to Almighty God the manifold tokens of His blessing upon the revival of Religious Communities in our branch of the Church Catholic.

We are thankful, moreover, for the increasing readiness which such Communities have manifested to be brought into closer union with the Episcopate, and to receive counsel from their Bishops.

We desire to secure to Communities all reasonable freedom of organisation and development. Such freedom is essential to the due exercise of special gifts. However important may be the work which is done for the Church by Brotherhoods and Sisterhoods, their primary motive is personal devotion to our Lord ; and the development of the spiritual life is the power upon which the best active work depends. All liberty, however, must be so regulated as to ensure the maintenance of the Faith, and the order and discipline of the Church, together with a due recognition of family claims and of the rights of individual members of a Community.

It is obvious that such a revival could not but be attended with a certain amount of difficulty and even of danger.

1. Among the points of difficulty not the least serious have been the problems connected with the vows or obliga-

tions undertaken by the members of each Community. In view of the fact that we propose to ask the Conference to allow us full time for consultation with Heads of Communities, both of men and of women, we deliberately abstain from entering now into details about such questions as the following:—In what circumstances are these obligations to be regarded as permanent? With what sanction should they be undertaken? By what authority, if any, may dispensation or release be given? We must, however, express our profound sense of the need of care in imposing as well as in undertaking such vows or obligations, and our opinion that there ought in all cases to be some provision, however safeguarded, affording means of release in case of necessity.

2. Every Priest ministering to a religious community should be licensed for that purpose by the Diocesan Bishop.

In the case of Communities of men in Holy Orders care must be taken that there is no interference on the part of the Community with the canonical obedience which each clergyman owes to the Bishop of the Diocese in which he ministers.

3. Right relations to the Episcopate involve some well-defined powers of Visitation; the consideration of what these powers should be, we reserve for our future report.

B.

We hail with thankfulness the revival of the ancient office of Deaconess, and note the increasing recognition of its value to the Church. No full statistical information is at present available as to the progress which has been made, or as to the variety of usage

in different branches of our Communion. We have reason to expect that we shall have this information in a complete form before the preparation of our further report. In the meantime, it is our duty to call attention to certain principles, the neglect of which may easily injure and retard an organisation which we believe to be capable, by the blessing of God, of doing incalculable good.

1. Care should be taken to prevent the application, within the limits of our Communion, of the term "Deaconess" to any woman other than one who has, in accordance with primitive usage, been duly set apart to her office by the Bishop himself. Half a century ago, when the official service of women in the Church was unrecognised, the ancient term Deaconess was frequently adopted, both within and without our Communion, as a convenient title by Christian women given to good works, who did not thereby claim any position in the Church similar to that which belonged to the Deaconess of early days. If, however, the revival of the office is to be encouraged and its importance recognised, the accurate use of its title must be carefully guarded.

2. Women thus set apart must first have been carefully trained, and tested as to their fitness for the office, and their purpose to devote their lives to its high calling. There are questions respecting the necessary qualifications for the office, the manner of setting apart a Deaconess, the nature of the specific obligations she assumes, and the form of licence she should hold, which will be considered in our subsequent report. It will be necessary to deal also with the question of the rules to be observed when a Deaconess removes to another Diocese from that in which she was set apart.

3. Experience has already shown the possibility and the advantage of encouraging the development of Deaconess life and work upon two somewhat different lines—

- (a.) The Community life, corresponding more or less closely to that of a Sisterhood whose members are not Deaconesses ; and
- (b.) The system of individual work under the Bishop's licence, without necessary connection with any Community in the stricter sense of the word.

Upon this distinction we ask leave to report more fully hereafter, but we are anxious not to seem to discourage either of two systems, both of which appear to us to have been already blessed of God. It must, however, be understood that, under whatever form of organisation, a Deaconess holds of necessity a direct and personal relation to her Diocesan Bishop.

4. It is, in our opinion, eminently desirable to promote a closer approach to uniformity in the manner of setting apart and licensing Deaconesses in the various Dioceses of our Communion. Upon this point also we hope to speak more fully hereafter.

C.

In matters temporal connected with Religious Communities the following principles should be maintained:—

- (1) That before Episcopal recognition is given to any Community holding trust property the trust deeds be submitted to and approved by a competent legal authority appointed by the Bishop, and that the trust deed be such as to secure as far as may be that the

property be not diverted from its purpose in connection with the Church. (2) That provision be made for the disposal of property in the event of the dissolution of the Community or the withdrawal of an individual member.

W. OXON.

Chairman.

NO. III.

REPORT OF THE COMMITTEE* APPOINTED TO
CONSIDER AND REPORT UPON THE SUBJECT OF
THE CRITICAL STUDY OF HOLY SCRIPTURE.

I.

The subject of "the Critical Study of Holy Scripture" claims special attention at the present time, inasmuch as some aspects of Biblical criticism, particularly in regard to the origin and structure of the books of the Old Testament, have disquieted the minds of many thoughtful readers of the Bible, whilst others, with an equal reverence for the Bible, welcome free critical inquiry as helping towards a better understanding and readier acceptance of the Word of God.

Your Committee desire in the first place to record their unfaltering conviction that the Divine authority and unique inspiration of the Holy Scriptures cannot be injuriously affected by the reverent and reasonable use of criticism in investigating the structure

* Names of the Members of the Committee:—

Bishop of Adelaide.	Bishop of Maine.
Bishop Barry.	„ Manchester.
Bishop of Colombo (<i>Secretary</i>).	„ Michigan.
„ Derry.	„ Rochester.
„ Durham.	„ Salisbury.
„ Edinburgh.	Bishop Coadjutor of S. Ohio.
„ Gloucester (<i>Chairman</i>).	Bishop of Sydney.
„ Hereford.	„ Vermont.
„ Indiana.	„ Wellington.
„ Kentucky.	„ Worcester.

and composition of the different books. They affirm that the Bible in historic, moral, and spiritual coherence, presents a Revelation of God, progressively given, and adapted to various ages, until it finds its completion in the Person and teaching and work of the Lord Jesus Christ. This Revelation, as interpreted and applied under the guidance of the Holy Ghost, constitutes the supreme rule and ultimate standard of Christian doctrine.

Your Committee declare, in the next place, their belief that the critical study of every part of the Bible is the plain duty of those Christian teachers and theologians who are capable of undertaking it. At the same time they deprecate all reckless and impatient dogmatism on questions which in many cases await further investigation, and are constantly receiving illustration and correction from new discoveries.

Your Committee, also, record their conviction that such study has produced, not only in recent years, but in the hands of great students of Holy Scripture in former times, and will produce in the future, if diligently and patiently pursued, great gain to the Church, in an increased and more vivid sense of the reality of the Divine Revelation which has been made therein through human agencies and human history, and which contains for us "all things necessary to salvation." It may be added that the well-known results of the critical study of the New Testament Scriptures, perseveringly carried on during our generation, strengthen the expectation that analogous gains will ultimately emerge from the critical studies which are now especially directed to the investigation of the older Scriptures.

Reverence, Patience, Confidence, are the words which may sum up for us the attitude of mind which befits Christian believers in contemplating the subject of "the critical study of Holy Scripture."

II.

Your Committee do not think it within their province to enter into any examination in detail of the various critical speculations now in process of discussion, except so far as to express their conviction that while some are entirely compatible with the principles here laid down, others must be held to be inconsistent with any serious belief in the authority of Holy Scripture; and that, generally, satisfactory results cannot be arrived at without giving due weight to external as well as to internal evidences. They think it well, however, to point out that the study of the Bible during the last fifty years has been necessarily influenced by two characteristics of our age, namely, a development of scientific and historical research, and a clearer recognition of the solidarity of human knowledge. We have been bidden to study the Bible like any other book, but such study has shown us how absolutely the Bible differs from any other book. We have come to see the significance of the fact, that no authoritative decision on the nature of inspiration has ever been given by the Church; and certainly the significance of the principle, that we have no right to determine by arbitrary presuppositions what must be the character of the records of revelation. We have come to realise, with a new conviction:—

(1.) The variety, the fulness, the continuous growth shown in the Bible, and that it is a Divine Library rather than a single Book.

(2.) The permanent value of the several books of the Old, as well as of the New Testament, when each is placed in its historical environment, and in relation to the ruling ideas of its time.

The progressiveness of Divine Revelation in the
(6440)

various ages covered by the Old Testament Scriptures is an important principle of Biblical study, which has long ago been recognised by genuine students of the Scriptures ; but it has had fresh light thrown upon it by the increased endeavours to examine into the age and composition of the different portions of the sacred volume. For many, the process of critical investigation has dissipated certain difficulties, presented by the older historical records ; and a careful and sober-minded criticism, as distinguished from criticism of a rash and unduly speculative sort, has proved itself the handmaid of faith and not the parent of doubt.

III.

In speaking of the fruits of this critical study your Committee have naturally dwelt upon the clearer exhibition, due to such criticism, of the general continuity and development of the Revelation of God made in the Bible. They deem it, therefore, the more important to lay emphasis upon the duty, which is unchanged by critical results, of humble and prayerful use of Scripture in its separate parts. The example of our Blessed Lord, and the use of the Old Testament in the New, strongly enforce this duty. Our Lord appeals to the Old Testament as witnessing to Himself. He teaches His disciples that all things written in the law of Moses, and in the prophets, and in the psalms concerning Him are to be fulfilled. He dwells, moreover, upon details of type and phrase. He declares that not one jot or tittle shall pass from the Law until all be fulfilled.

Two methods of considering Holy Scripture, the *general* and the *particular*, must go on side by side. They will occasionally overlap ; they may sometimes

seem to clash. But in this, as in other cases, the course which is most loyal to truth is that of proceeding confidently upon both lines, without waiting for a theoretically complete reconciliation of the two. The use of the Scriptures by the early teachers of the Church may be regarded as an example to us, of one kind, of the combination of minute fidelity to Holy Writ with great freedom in its treatment.

Your Committee do not hold that a true view of Holy Scripture forecloses any legitimate question about the literary character and literal accuracy of different parts or statements of the Old Testament; but keeping in view the example of Christ and His Apostles, they hold that we should refuse to accept any conclusion which would withdraw any portion of the Bible from the category of "God-inspired" Scripture, "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This Report, it will be seen, does not attempt to make any final pronouncement on critical questions. Your Committee express their conviction with regard to the New Testament that the results of critical study have confirmed the Christian faith. They do not consider that the results of the more recent criticism of the Old Testament can yet be specified with certainty; but they are confident that wherever men humbly and trustfully use the Bible, seeking always the Heavenly assistance of the Holy Ghost, it will commend itself more and more clearly to their hearts and consciences as, indeed, the Word of God.

C. J. GLOUCESTER,

Chairman.

NO. IV.

REPORT OF THE COMMITTEE* APPOINTED TO
CONSIDER AND REPORT UPON THE SUBJECT OF
FOREIGN MISSIONS.

(a) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF:—

- (i) ETHNIC RELIGIONS.
- (ii) JUDAISM.
- (iii) ISLAM.

(b) DEVELOPMENT OF NATIVE CHURCHES.

(c) RELATION OF MISSIONARY BISHOPS AND
CLERGY TO MISSIONARY SOCIETIES.

Your Committee heartily thank Almighty God that He has kindled throughout our Communion an increasing

* Names of the Members of the Committee :—

Bishop of Algoma.	Bishop of Newcastle
" Calcutta.	(Chairman).
" Caledonia.	Newcastle, N.S.W.
" California.	New Hampshire.
Missionary Bishop of Cape Palmas.	Norwich.
Bishop of Christchurch, N.Z.	Bishop Oluwole (West. Equat. Africa).
" Chota Nagpur.	Bishop of Osaka.
" Colombo.	Bishop Phillips (West. Equat. Africa).
" Columbia.	Bishop of Rangoon.
Bishop in Corea.	Bishop Royston.
Bishop of Crediton.	Archbishop of Rupert's Land.
" Down and Connor.	Bishop of St. Andrew's.
" Duluth.	St. John's, Kaf-
" Durham.	fraria.
Bishop in Eastern Equatorial Africa.	Missionary Bishop of Shanghai.
Bishop of Exeter.	Bishop of Shrewsbury
" Falkland Islands.	" Sierra Leone.
" Jamaica.	" Southampton.
Bishop in Jerusalem.	Bishop in South Tokyo.
" Kiu Shiu.	Bishop of Stepney.
Bishop of Lebombo.	" Tasmania.
" Lucknow.	" Texas.
" Madras.	" Tinnevelly.
" Mauritius.	Missionary Bishop of Tokyo.
" Minnesota.	Bishop of Travancore.
Bishop Coadjutor of Minnesota.	" Waiapu.
Bishop of Mississippi.	Bishop in Western Equatorial Africa.
" Missouri.	Bishop of Wyoming and Idaho.
" Moray and Ross.	" Zanzibar.
" Moosonee.	

zeal for the extension of the Kingdom of Christ our Lord, and for the salvation of souls, and that He has so abundantly blessed the efforts which have been made—a blessing granted, we doubt not, to encourage us all to far greater labours, prayers, and self-denial. In the last ten years we note especially the great proofs of the regenerating power of the Holy Spirit, and the fitness of the Gospel for all races, which have been displayed in the newly-opened countries of Africa. Yet we see that zeal in this cause is still the enthusiasm of a few, and that the Church has yet to be far more fully aroused to recognise, as a necessary and constant element in the spiritual life of the Body and of each member of it, the fulfilment of our Lord's great commission. Our responsibility in this matter is vast and daily increasing, whether we consider the awful fact that there are still so many of our fellow-men unreached by the Gospel; or consider that so little interest has been taken in the evangelisation of the Jewish race, and that so little systematic effort has been made to win the followers of Islam, although there is abundant encouragement from what has been done, and the opportunities now, especially in India, are unique; or whether we look at the great number of points at which Churches of our Communion are in local contact with heathen nations, or at the responsibilities of the British Empire in India and in the new Protectorates in Africa, or at the great fields ripening for harvest in such regions as China and Japan—China, where Western influence seems to be increasingly welcome, and where there are signs that the blood of martyrs has not been shed in vain; Japan, where, from the characteristic independence of the people, a crisis in the history of the Church seems to be imminent, and to call for the utmost care in the

higher Christian education, and the training of those who are to hold office in the Church.

Your Committee have entered with some detail into the matters which have been referred to them, but they desire first to draw attention to some general considerations which cover the whole ground.

The first duty of the Church is intercession. The observance of a special day of intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your Committee desire to urge upon the whole Church the urgent duty of making these days of intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the Sister Church of America.

Your Committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realised so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword "The Evangelisation of the World in this Generation." A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your Committee trust that one result of this Conference will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

Experience has shown the necessity of strong centres of work, the value of community missions, especially in

India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realising the principle, "to him that hath shall be given," if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge, than ever before.

The cause of missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the Grace of God to the souls that we love; and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord.

A. (I.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF ETHNIC RELIGIONS.

Your Committee have had in view the non-Christian peoples, other than Jews and Mahomedans, in two great groups, those who may be called literate, in as much as their creed rests more or less directly on ancient writings, and implies a more or less complete philosophy of life; and the illiterate, whose beliefs and rites are matter of tradition and custom, and are not, as a rule, associated with any instruction in conduct.

We see that Christian zeal for the conversion of the

heathen is apt to be dulled, especially in regard to the literate systems, and perhaps in particular to Buddhism, by an exaggerated or false opinion of their excellence. While we thankfully recognise the work of God the Holy Ghost in many glimpses of truth, theological and moral, which appear in these systems, we are bound to assert, first, that no such system as a whole supplies in any adequate degree the truth about God and about man's relation to Him, or presents any sufficient motive for right conduct, or ministers to man any strength higher than his own to aid his weakness ; and, secondly, that, apart from any estimate we may form of such systems, it is a matter of Divine Revelation that in Jesus Christ alone there is salvation for men, that He has been constituted the Saviour and King of mankind, and that to Him are due the loyalty and love of every member of our race. The books in question are known, to all but very few, by extracts only, and a few passages culled from a mass of what is generally puerile, false, or even corrupt and corrupting ; they inevitably appear, when translated into language moulded by Christianity, more Christian than they are. Further, such excellent precepts and ideals of conduct as they exhibit are generally vitiated, for those who profess them, by a philosophy, which destroys or paralyses the sense of responsibility.

This appears in the results. These religions have not produced, to any considerable extent, the conduct which they appear calculated to produce ; their temples are too often scenes of vice, and the lives of their so-called priests, in some countries at least, too often conspicuous examples of evil. To the mass of the people the contents of their books are almost unknown, unless in the case of certain popular stories, and the practical religion of the masses is unaffected by them.

The majority of those who are classed as believers in these literate religions, are worshippers of demons, or of goddesses of small-pox and cholera, and the like; of most it may probably be said with truth, that they have no notion of any supernatural being who is not malignant. Their religion is one of abject fear, not of love or of moral conduct.

Recent attempts to establish in the light of Christianity a purified Hinduism or Buddhism, while they may claim some admiration, cannot be regarded as providing possible substitutes for the Christianity of the Church, based as such schemes are on pantheism or atheism, and denying, as they all do, the Deity of Jesus Christ. Rather they call for our utmost efforts so to establish and equip the visible kingdom of Christ in these lands, that men who are being now detached from the faith of their ancestors may find their home among His people. With this great end in view, while we rejoice over every individual conversion, and recognise as one great spring of missionary enthusiasm the desire to save the souls with whom we are brought in contact, we would urge upon all who are engaged upon this work the paramount importance of building up the Body of Christ, never losing sight of the great principles of Church order and constitution, and watching with the utmost earnestness over the spiritual growth of those who have been baptised. We offer an earnest caution against the waste of strength in sporadic and un-systematised missions, conducted by some Churchmen apart from the guidance and brotherhood of the Church, whilst we recognise unhesitatingly the loving devotion which deserves to be guided into channels that may permanently enrich the Church of Christ.

Among the illiterate races of the world, those of Africa claim a prominent place. The recent acceptance of Christianity by many tribes of Central Africa constitutes at once an encouragement and an appeal: an encouragement, because of the evidence which is forthcoming of the readiness of the evangelised to become themselves evangelists; an appeal, because of the proof which the acceptance of the truth by these tribes affords of the preparedness of kindred tribes for the preaching of the Gospel of our Lord and Saviour Jesus Christ.

We would emphasise the necessity of stronger efforts to bring to the native races those gifts of God which alone can form in them the character necessary to stand against the present inrush of our civilisation, so deadly to the untaught heathen. The present activity of Mohammedanism makes it the more necessary to enter quickly into the doors which are now open in those lands.

Turning to the methods by which the propagation of the Gospel is effected, we thankfully note a rapid increase in the number of women who are giving themselves to the service of the Missionary Church; a service in which a special and honourable place appears to be reserved, in God's Providence, for such devotion, especially at the present critical point in the Church's growth. Under many forms of national life and custom, it is only by women, that women, on whose influence so much depends, can be reached; and this constitutes a pressing call to the women of our own Communion to offer themselves for this work.

We notice, with like thankfulness, the increased employment of medical missionaries in the mission

field, exhibiting as their ministry does the benign character of our Blessed Lord, who went about doing good to the bodies as well as the souls of the people.

Realising the special dangers which arise from isolation and loneliness, we commend the practice of missionary clergy and laymen going forth two by two; and we believe that, under some circumstances, notably in great centres of work among the heathen, there may be special advantages and safeguards in community life.

If we pass, without further remark, the great function of education as a missionary agency, it is only because its importance and value are obvious and undisputed.

We would emphasise the necessity of a closer acquaintance with the smaller details of custom and life of those to whom the missionaries, men and women, are sent; ignorance of which so often causes unknown and unintended, but none the less real, friction between the workers and both converts and heathen.

Above all there is required personal holiness in all who go into these heathen lands from Christian countries. For while our missionaries tell us that the greatest obstacles to their work, on the side of the heathen themselves, are the tyranny of caste without and the paralysing influence of pantheism within, they agree that a greater hindrance still is the inconsistent life of too many professing Christians.

A. (II.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF JUDAISM.

On the second sub-head, "Judaism," your Committee have to report as follows:—

It is difficult to ascertain the number of Jews by

race and religion now in the several parts of the world. The total number is probably less than ten millions. Of these Europe contains about eight millions, America about one million, Africa about 350,000, Asia about 300,000, and Australia about 20,000. These are rough estimates, but they come in the main from a well-informed quarter. Jerusalem is again a city of the Jews, about two-thirds of its total population of 60,000 being Jews; whereas twenty years ago the proportion was trifling.

In England, which contains from 100,000 to 120,000 Jews, they are chiefly congregated in London. Five parishes in the deanery of Spitalfields, with a total population of 56,000, have 34,000 Jews.

In the United States, the largest number of Jews is found in New York. Other cities with large Jewish populations are Cincinnati, Philadelphia, Baltimore, New Orleans, Chicago.

Several agencies exist in connection with the Church for the purpose of evangelising this people, viz., the London Society for Promoting Christianity amongst the Jews, the Parochial Mission to the Jews' Fund, the East London Mission to the Jews, Jerusalem and the East Mission Fund: and the Society for Promoting Christianity among the Jews, in connection with the American Board of Missions.

There are besides other active agencies carried on by other bodies, or of an undenominational character.

The number of these Missions, and their independent action, lead often to an overlapping of their operations, which must be both wasteful and hurtful; and Jewish inquirers are apt to wander from one to another without obtaining lasting benefit from any.

The Evangelisation of the Jewish people is beset with special difficulties.

At the outset we are met with the formidable difficulty of finding duly qualified missionaries. For this work men need to be well acquainted with Jewish modes of thought, and in a large number of cases it is advisable that they should be able to speak in languages with which the Jews are familiar. They have to do with a people who are either strongly imbued with rationalistic views, or deeply attached to their traditional forms drawn, as they hold, from a religion once divinely given.

Again, the consequences of receiving baptism are of the gravest character, the convert being cut off from his family and people as one dead, and cast adrift on the world; severe bodily suffering and loss of goods being sometimes inflicted besides. It is everywhere found that the fear of these terrible results keeps back from baptism many whose life and practice appear to point them out as believers in our Lord; and the necessity of providing in some way for those who have the faith and courage to confess Christ, increases the difficulty of the case.

The evidence at the disposal of your Committee appears to show that the great mass of the poorer Jews know practically nothing of the Old Testament. But it seems clear that the Jews are increasingly willing to listen to Christians who speak to them of the Scriptures of the Old Covenant, and are learning to regard as a great teacher Him who is the theme of the New Testament.

The New Testament, which has been translated into Hebrew and other languages for the use of the Jews, is widely read by them; but the doctrines of the Holy

Trinity, and of the Atonement, seem almost insurmountable obstacles in the way of many.

When religious knowledge has spread among the Jews, the breath of the Holy Ghost may come, and the dry bones will live again. Our position with regard to the Jews is specially favourable in this respect, that their Scriptures are our Scriptures, and their God and Father is our God and Father.

It is impossible to doubt that a fairly considerable number of Jews in each year do earnestly and honestly seek baptism, and from such it should not be withheld. But we read the signs of modern times in the ancient prophecies (Isaiah xxvii., 12, Jeremiah iii., 14), "Ye shall be gathered one by one, O, ye children of Israel;" "I will take you one of a city, and two of a family, and I will bring you to Zion."

Medical Missions are carried on in many places with much success.

The Anglican Church appears to be fitted in a special manner to gain the goodwill of the Jews, first, because the English-speaking people show themselves just and kindly towards their race; and also because the liturgical services of the Church are such as to win their attention and admiration, their own worship being of a similar character. The Book of Common Prayer has been translated into Hebrew and circulated among them.

But one of the greatest hindrances which impede the work arises from the strange lack of interest manifested by the Church in the Evangelisation of the Jews. But scant attention is given to their religious needs, and Missions to Jews have shared but little in the rising tide of Evangelistic effort which marks our age.

Yet our Lord gave them precedence and the Gospel is the power of God for salvation to the Jew first.

Why should not similar zeal be shown for the conversion of the Jew as of the Gentile? Why should the Annual Day of Intercession be held in behalf of the Mohammedan and heathen world only and not also for the salvation of Israel? If this great work were given its true place in the Missionary efforts of the Church we might surely expect that a far richer blessing would descend on her labours than even now is vouchsafed her.

As to the means to be employed, it appears from the evidence that the Jews receive the visits of Gentile Christians more readily than those of Jewish converts to Christianity; while, on the other hand, it is agreed that the latter understand very much better the Jewish mind, and can deal more clearly and effectively with Jewish difficulties. This being so, the Committee can only advise that both agencies should be employed, and that care should be taken to use in each place the kind of agency best adapted to its circumstances.

A. (III.) THE DUTY OF THE CHURCH TO THE FOLLOWERS OF ISLAM.

(A) ISLAM is distinct from both Judaism and heathen Religions, and needs special attention and treatment. Your Committee would base the claims of Islam on the Missionary energy of the Church on the following considerations:

(1) *The Number and Distribution of Professed Mohammedans.*

The total population of the World is estimated at 1,500,000,000, of these one-seventh are Mohammedans, distributed as follows:—

In Europe	...	...	...	5,750,000
In Asia and the Eastern Archipelago	...	...	169,000,000	
In Africa	...	...	...	40,000,000
In Australasia	...	...	...	25,000

More than one-fourth of these are citizens of the British Empire, the Mohammedan portion of the population of India alone being returned at the last census as 57,321,164, and therefore have a special claim on the charity of their more favoured fellow subjects.

(2) *The Character of Islam.*

The amount of truth contained in Islam, such as the doctrine of the Unity, Personality, and Sovereignty of God, and some good habits inculcated, such as the habit of Worship, and Temperance in certain matters may be used as a foundation on which to build the superstructure of Christian Truth.

(B) WITH regard to what has been done, and what is now being done, the Committee would call special attention to the inadequacy of our efforts.

Until the present century very little systematic spiritual effort appears to have been made to convert Mohammedans.

As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work such as has been begun in the Diocese of Lahore, and some other parts of India, and which has already borne considerable fruit.

The attention of the Committee has been called to the following special works already undertaken:—

- (1) The temporarily suspended work in Constantinople;
- (2) The educational and other work in Egypt, Palestine, and the adjacent countries;
- (3) The pioneer work in Persia and Arabia;
- (4) The work in India, especially in the Punjab, and in Madras;
- (5) and last, but not least, the effort of the Bible Societies to circulate the Bible among Mohammedans.

(C) THE opportunities of the present time.

Under this head it is to be noticed that—

- (1) Never since the Crusades has the attention of Western Christendom been so forcibly directed to Islam and its followers as at present.
- (2) The optimistic view of Islam lately held by many Christians has been effectually destroyed by the history of the Armenian massacres.
- (3) The toleration which follows in the wake of civilisation generally, and especially in the British Empire, has reduced very considerably the danger to the life and liberty of those who make efforts to convert Mohammedans to Christianity. As has been pointed out by an eminent writer, India is the place where Christian and Mohammedan can meet most fairly with a prospect of mutual understanding. This rare opportunity involves a corresponding obligation which the Church should not be slow to recognise.
- (4) The growth of a spirit of dissatisfaction with Islam is now showing itself among Mohammedans in parts both of Europe and of Asia.
- (5) The abolition of the legal status of slavery in parts of Eastern and Western Africa sets slaves free

from the necessity of professing the religion of their masters.

(6) Some recent political events in Africa have tended to lower the military prestige of Mohammedanism in that country.

(D) THE methods to be employed.

The Committee would call the attention of those concerned in this work to the following points :—

(1) That one of the chief needs of the present time is clear, accurate, reasonable statements of positive Christian truth, especially with regard to the Nature of God, the Holy Trinity in Unity, the Divine Sonship of Christ, the Character of God, the balance of Moral Attributes in God, the essential character of morality, the nature of sin, the need of Atonement and Holiness.

(2) That it is essential that there should be on the part of Missionaries a thorough and patient study of Mohammedanism, also a knowledge of Arabic ; that they must show absolute fairness in dealing with the doctrines of Islam, and the character of Mohammed ; and that care should be taken not to lose sight of the points of contact between Christianity and Islam, whilst discussing the points of difference.

(3) That Missionaries should, as a rule, not be sent singly, in order to avoid those false charges against their moral character which are a favourite weapon of attack.

(4) That those who undertake this work should, as a rule, be men who have received a special training for it, and should be exclusively set apart for it.

(E) THE direction which our efforts might most profitably take.

It is to be noted under this head—

(1) That there are special opportunities for such work at the present time in the Dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar ; particularly in the cities of Delhi and Hyderabad, and among the Hausa people of the Central Sudan. It is very desirable that these districts and places should be effectively occupied.

(2) That more use might be made of such helps as are provided in this country and America and elsewhere, especially by the Indian Institute at Oxford, for the training of men to be employed in such work.

B. DEVELOPMENT OF NATIVE CHURCHES.

In considering the “Development of Native Churches” your Committee have had before them an exceedingly wide and difficult subject, and in seeking to learn the facts have listened to statements about the present condition of the work from Bishops in the countries where the question is of importance, and have also had short summaries of the facts placed before them by the same Bishops.

It seems to them that the method of the development of a native Church is greatly modified by the political and social state of the country in which such a Church is planted, and also by the question whether the native race is one which is already decadent and likely to pass away in the near future, or a race of strong vitality, which is likely to maintain itself, or even to expand.

The subject regarded from the side of race seems naturally to be divided into four heads :—

1. Races diminishing, or that will be absorbed in white races, as the Maoris of New Zealand, and the Indians of North America.
2. Races which will continue numerically vastly in excess, though white races exist among them as a dominant minority, without absorption or amalgamation, as in India, Equatorial Africa, and some of the Pacific Islands.
3. Races wholly distinct and existing side by side, where both are expanding and not amalgamating, as in South Africa.
4. Races independent and likely to work out their own development and to form independent National Churches, as in Japan and China.

Under the first head the facts reported from New Zealand show that while a native ministry exists ministering to the Maoris, it does so under the constitution of the Church of the Province of New Zealand. There is, therefore, no need for the separate organisation of a Maori Church.

Similar evidence has been given as to the Indians of North America. Though they are vastly more numerous than the tribes of New Zealand, and, perhaps not diminishing markedly in numbers, and though there is among them, as among the Maoris, a native ministry, the facts seem to show that a separate Indian Church will not permanently maintain itself apart from the Church of the white race.

In India, Africa, Japan, and China, however, though the political and social circumstances are different in each case, we may ultimately expect to see, as

the result of missionary labours, autonomous Churches supported and governed in whole or in part by the native races of these countries. As the problem arising in each country is a separate one, and as it is impossible to give in detail all the facts as presented to us, we have tried to summarise in each case the main facts and to indicate where development is evident. In doing this we have had regard to the development of the Church (*a*) in its organisation, and the establishment of a native ministry (*b*) in self support, (*c*) in spiritual character, and (*d*) in self extension. If, in any case, a Church is developing in all these directions, we ought to have good hope that it will become at no distant day an independent Church, bound to us by no other bonds than the one Faith and one Communion in the Church Catholic.

India.

(*a.*) *Organisation.*—The Church in India has attained to a considerable degree of organisation, both by the development of the episcopate, and by the formation of diocesan and other councils; yet it must be admitted that the native portion of the Church has not yet reached an adequate consciousness of corporate life. There are as yet no Bishops of Indian race. So far as pastoral work is concerned, the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. But the number of ordained native missionaries directly engaged in evangelising their own countrymen is small.

(*b.*) *Self Support.*—In some parts there has been a marked increase in contributions for religious purposes, but the Church as a whole is very backward in this

respect. This is due in part to a mistaken policy in the early development of missions in India.

(c.) *Spiritual Character*.—There are many earnest and faithful Christians, lay as well as clerical, who, with their families, are lights among the heathen. But it must be acknowledged that too often there is a deficiency in energy, moral courage, and power of initiative ; and that caste still grievously exercises its baneful influences. These defects, however, are to a large extent counterbalanced by fruitfulness in the milder graces of gentleness, patience, sobriety, and meekness.

(d.) *Self Extension*.—With some bright exceptions, especially in parts of Southern India and of Ceylon, there is a want of definite effort for self extension originating in the Church itself.

Africa.

(a.) *Organisation*.—In Africa, south of the Zambezi the Church possesses a provincial organisation ; in Dioceses lying north of the Zambezi, e.g., Equatorial Africa and Sierra Leone, the Churches are still in direct connection with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the Missionary Jurisdiction of Cape Palmas and parts adjacent, which embraces the Republic of Liberia, there is an organisation under the fostering care of the American Episcopal Church and having an African Bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing Churches self-supporting, self-extending, and self-governing, is steadily kept in view. In addition to the Bishop of Cape Palmas of the American Episcopal Church, two African Assistant Bishops have been con-

secrated in recent years, and have rendered valuable assistance to the Church in the Yoruba Country. The appointment of native Assistant Bishops would appear to be an important step towards the realisation of full native control. In West Africa, and, to a certain extent, in Central Africa, the native clergy commonly hold more or less independent cures ; in South Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b.) *Self Support*.—In South Africa considerable financial support is still received from English Societies. In Zanzibar, with the exception of some voluntary help on the part of the native Christians in building churches, mission houses, etc., the Mission is supported by grants from England. In West Africa, the Churches in Sierra Leone, in Lagos, and in the Delta of the Niger are self-supporting, with the exception of the support of the Bishops ; while in the interior, the Churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church ; but increasing local contributions are also made towards it. In Uganda, so far as the Native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c.) *Spiritual Character*.—In Uganda the standard of Christian life is high—very high as contrasted with the standards of the heathen. In South and West Africa the lives of the Clergy and of many of the laity afford much encouragement and hope as to the future of the African Churches.

(d.) *Self Extension*.—In Uganda a strong missionary spirit is the distinguishing feature of the Church ; in the

West of Africa greater missionary vigour is to be desired.

Your Committee would recommend the adoption on the part of the Conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the Drink Traffic on the West Coast of Africa, and of the hindrance which it presents not only to the development of native Churches, but also to the acceptance of Christianity by heathen tribes.

South Pacific Islands.

The Mission of the Anglican Communion in the South Pacific, excluding New Zealand and New Guinea is confined to Melanesia, and to work in Fiji, not, however, among the Fijians, but among the imported labourers from other islands. In Melanesia the native clergy are about equal in number to the white clergy, and take their place among their white brethren on equal terms. This Mission has distinguished itself by determining to work, as far as possible, through the natives themselves from the very beginning.

Spiritual Character.—A very high level of spiritual character has been developed in almost all the groups included in Melanesia.

Self Extension.—The native ministry, however, is not yet supported by the native Church, but the first steps to attain this object have been taken. The Melanesians have shown marked missionary zeal, as evidenced by the number of teachers and clergy who have been sent to islands inhabited by totally distinct races.

The Committee have heard with thankfulness that the Mission to New Guinea is about to be revived by the Australian Church under the leadership of a Missionary Bishop.

China and Japan.

In China and Japan we meet questions of a different class. Both are the homes of strong and vigorous races, entirely independent of the white races politically, and with a keen sense of nationality.

In Japan, the English and American Missions have united to form one Japanese Church called Nippon Sei Kō Kwai, having its own constitution and canons, though as yet presided over by the English and American Bishops. There is a strong body of Japanese clergy, and self support is being pressed upon the converts, but the prospect of financial independence is still distant. It is, however, only a question of time when the Church in Japan will become self-governing and self-supporting.

The Christians of the Nippon Sei Kō Kwai are drawn chiefly from the middle classes, the highest and lowest strata being as yet very little touched. That the upper classes should come in slowly and one by one is not surprising, for since their old religions have lost their hold upon them they are very generally agnostics, and their circumstances lead them to look at Christian doctrine in a purely critical and utilitarian spirit. Meanwhile the influence which Christianity exercises on those who do accept it, is seen in the very large extent to which they are to be found in minor posts of public trust, as judges of small districts, heads of local police, etc., where strength and uprightness of character are especially required. Though disappointments are frequent among others, especially as regards purity of life, the Clergy have proved themselves to be men of stability and high Christian character. From the first the Church has recognised its missionary duty, and it has instituted

funds, though not on a very large scale, for extension both in Japan itself and in the newly-acquired Island of Formosa.

In China, there is a considerable number of native clergy who are counted by their Bishops most zealous and faithful men, and the number of Christians is steadily increasing, in spite of much persecution and the hostility of the literary and ruling classes. Self support advances slowly owing to the poverty of the people, but is steadily worked for in all the Missions; and the stability of the Chinese character assures us that the work will be permanent, and that a strong Chinese Church will be formed in the future. The first step has been taken this year in the coming together of the English and American Bishops in conference at Shanghai, for union among the various Missions must naturally precede the establishment of a National Church.

Overlapping Episcopal Jurisdiction.

The President of the Conference having referred to the Committee on Foreign Missions a Resolution passed unanimously by the Conference of English and American Bishops held at Shanghai on April 3, 1897, in reference to certain questions arising out of overlapping episcopal jurisdiction of independent Churches in full communion with each other, with other documents, including an important communication from the Board of Managers of the Domestic and Foreign Missionary Society of the American Episcopal Church, the Committee, having before them the records of the Lambeth Conferences of 1867, 1878, and 1888 (*see* pp. 97, 130, 175, 283, 321, S. P. C. K. Ed.) recommend this Conference to adopt the following resolutions :—

Resolved

That this Conference affirms and confirms the following principles:—

- (A.) That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognise the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith.
- (B.) That where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.
- (C.) That when any particular Church contemplates creating a new foreign missionary jurisdiction the recommendations contained in Resolution I.* of the Conference of 1867 (p. 97, S. P. C. K. Ed.) ought always to be followed before any practical steps are taken."

* The words are as follows:—"That it appears to us expedient, for the purpose of maintaining brotherly inter-communion, that all cases of establishment of new Sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all presiding Bishops of the Anglican Communion."

Conclusion.

It will be seen that we have dealt with the matter entrusted to us in its broad outlines without attempting even to mention all the Missions which in an exhaustive review would have claimed our attention, and we express the belief that the problem of the establishment of completely autonomous native Churches, while it is still in process of solution, is being surely worked out by patience, and charity, and apostolic labours.

C. RELATION OF MISSIONARY BISHOPS AND CLERGY TO MISSIONARY SOCIETIES.

Missionary Societies occupy somewhat different positions in the various branches of the Anglican Communion. In the Protestant Episcopal Church of the United States of America the General Convention, being the representative body of the whole Church, is also a Board of Missions, and its executive is a Board of Managers, selected by this Board of Missions. There is also a Church Missionary Society which acts as an auxiliary to the Board, assigning its funds to the missionary jurisdiction which it desires to assist, but not claiming to appoint, or assign the several spheres of work to the clergy. The Missionary Bishops, selected by the House of Bishops, appoint their clergy, with the approval of the Board, and assign them spheres of work, reporting to the Board of Managers what they propose to do with the funds appropriated to them. The principle is maintained that those who subscribe the funds have, through their representatives, a substantial voice in the administration of the funds, and this continues until the diocese is fully organised.

The Missions of the Church of England have been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the special care of societies within the Church, and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

The Committee desire, however, to place on record their conviction—

1. That in the failure of the Church as a whole to realise her bounden duty to be the great Missionary Society of the world, the work could only be done by some of her members forming themselves into societies within the great Society to do what is the work of the entire Church, and that the Church owes to the great societies a debt of deep gratitude for the work which they have been enabled to do.

2. That the increasing life of the Missionary Societies has been the Providential way in which the Church has been gradually realising the truth that the call to evangelise the world was given to the Church as a whole, and that thus the societies have not merely been enabled to do a great evangelising work, but have supplied a Providential stage in leading the whole Church to a higher conception, which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do more than form or found churches, retiring from the work when the missions pass on to the stage of organised church life, and that, therefore, any difficulties pertain only to this transitional stage, and vary according to the degree of ripeness which the mission has attained.

These general considerations seem to indicate the

point of view from which any difficulties should be regarded—one which should be characterised by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principle that those who subscribe the funds are entitled to a substantial voice in the administration of the funds, subject to the general principles of Church order, or the further principle, that however much it may be desired that donors would generally place their offerings at the disposal of a Church representative body, it is yet legitimate to offer funds for missionary, as for other purposes, impressed by the donor with a special trust, either for special localities, or for the carrying out of such special work, and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand it may be laid down—

1. That clergy in any missionary jurisdiction whatever should be subject to the supervision of a Bishop, and that Societies should use their power and influence in striving to foster a wholesome diocesan church life.
2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organised in any part of the world, the Society should seek to transfer, as early as possible, to representatives of the diocese powers which it naturally exercises in early stages of the mission.
3. That as soon as a definite diocesan organisation has been created with power to hold property, all Church property afterwards acquired should, when possible, be held by such Diocesan authorities, subject to trusts.

securing the rights or recognising the interests of those concerned.

4. That all questions of internal Church discipline are for the Bishops and Diocesan authorities to deal with.

5. That in the event of the founding of a Theological College for the training of candidates for the Ministry within any Diocese or Missionary jurisdiction, the Bishop of the Diocese or Missionary jurisdiction should be the visitor of the college, to whose arbitration all matters in dispute may be referred.

6. That when diocesan organisation has covered a given area, *e.g.*, India, the further organisation, provincial or diocesan, within the area is a matter in which the right of initiative and the general controlling voice must rest with the authorities of the province or diocese.

EDGAR NEWCASTLE,
Chairman.

No. V.

REPORT OF THE COMMITTEE* APPOINTED TO CONSIDER AND REPORT UPON THE SUBJECT OF REFORMATION MOVEMENTS ON THE CONTINENT OF EUROPE AND ELSEWHERE.

THE Committee feels that the utterances of the last two Lambeth Conferences have so fully stated the attitude of our Communion towards the Reformation movements on the Continent of Europe and elsewhere, as to make its re-statement needless. Founded as they were upon established principles and distinct convictions which cannot change, there is no need to lay again the foundation of the argument, but only to refer to that which has been already laid down.

We have carefully considered, in the light of the latest and fullest information within our reach, the condition of the various movements of Reform ; and, for

* Names of the Members of the Committee :—

Bishop of Albany (<i>Chairman</i>).	Bishop Coadjutor of Minnesota.
” Argyll and the Isles.	Bishop of Ohio.
” Barrow-in-Furness.	” Pittsburgh.
” Chester.	” St. Asaph.
” Chichester.	” Salisbury.
” Clogher.	” Sodor and Man.
” Dover.	” Springfield.
” Ely.	Bishop Coadjutor of Springfield.
” Falkland Islands.	Bishop of Stepney.
” Gibraltar.	” Texas.
” Honduras.	Bishop T. E. Wilkinson.
Bishop Marsden.	Bishop of Worcester.

the purpose of greater clearness, take up these considerations generally in the order, and according to the completeness, of their organisation.

(a.) *The Old Catholic Church in Germany.*

We are justified in expressing our belief that this movement is growing in strength and influence. The very grave loss, which came in the death of their first Bishop, has been in great part made good by the consecration of Bishop Weber, long well known as Professor of Philosophy, who resides at Bonn. It is reported to us as now numbering about 96 congregations, with 56,000 adherents, ministered to by 56 priests.

It has founded, and in part endowed a Theological Seminary at Bonn, in which it is training its own Clergy and also a school for boys in the same town ; and is, we believe, growing in power, from the adhesion and co-operation more and more of women who at first stood aloof, and by the gathering in more and more of children for instruction.

Its last Synod, largely attended, was held on the day after the Consecration at Carlsruhe of the largest and most impressive Church which it has built.

(b.) *The Christian Catholic Church of Switzerland.*

Whilst not rapidly advancing, because in part at least of difficulties growing out of its relation to the State, this Church, called by a name dear to the people before the Reformation, is holding its own, and deepening its hold.

It has one Bishop, Dr. Eduard Herzog, with 58 Clergymen and about 50,000 adherents. The Church in Lucerne has been consecrated since the last Conference,

and is held in joint occupation by the congregations of the Christian Catholic Church in Switzerland, and the Episcopal Church in America.

Recognised as these two Communities have been by the Bishops in Conference in 1888, the Committee has recommended a reassertion of our confidence and sympathy, in a resolution appended to this report.

(c.) The Mexican Episcopal Church.

Much the same thing may be said now about the Mexican Episcopal Church. No longer misunderstood to be a Mission from the Episcopal Church in America to Mexico, it is now fully organised under the presiding Bishop of the Church in America (who has as his Episcopal Commissary "the Bishop of New Mexico and Arizona"), with its governing Synod, and its liturgical worship entirely in accord with the standards of the English and American "Books of Common Prayer." We recommend that the Conference should thankfully recognise the healthiness of its development, and the hopefulness of its present condition. It has 9 priests, all but two of whom are Mexicans, and 5 Mexican deacons; 27 congregations, with 1,300 adherents, of whom 658 are communicants; 11 parish schools, a school for boys, an orphanage for girls, and a Theological school, all under the immediate care of the Rev. Henry Forrester, an American Priest, representing the Provisional Bishop.

(d.) Latin Churches.

1. *Spain.*—The only other religious reformation movement having its own Episcopal head, as well as its Synod and its formularies of Worship and Doctrine, is

in Spain; it has a Bishop and 10 Clergymen. It is estimated to have 1,170 Communicants, and not less than 3,000 adherents.

2. *Portugal*.—The movement in Portugal, which is closely allied with that in Spain, has 5 Clergymen, and about 336 Communicants.

3. *Italy*.—The Reformation movement in Italy has its Bishop elect, a Synod, liturgy, ritual, and constitution of its own, with 12 congregations, and is reported to us as having 7 Clergymen, and about 1,000 Communicants. Episcopal acts for this community have been discharged from time to time by Bishop Herzog.

4. *France*.—The movement in France is, we understand, now under the Archbishop of Utrecht.

(e.) *Austria*.

The movement in Austria is distinguished by the great success which has attended it in the part of North Bohemia bordering on Saxony, where its progress has been rapid and sustained. It is estimated to number about 12,000 adherents, and has a Diocesan Administrator who is its Bishop-elect, with 8 congregations and 8 clergymen.

(f.) *The Work in Brazil*.

The work in Brazil is on a somewhat different footing from the other movements we have been considering.

It was undertaken by the American Church Missionary Society, which is a recognised auxiliary of the Board of Missions of the Church in America. The Clergy who minister there are under the direction of the Bishops of Virginia and West Virginia. There are

many evidences of growth, and of development on the orderly lines of Catholic usage and law. The Bishop of the Falkland Islands, who recently visited the congregations in Brazil, was most favourably impressed by the devotion of the Clergy (7 in number) and the interest of the people, and expresses his belief that the work is good, and is preparing the way for still greater good.

Having regard to the probable spread of these movements of reform, we venture to say that, as a condition for recognition or inter-communion, there should be satisfactory evidence that the Bodies applying are sound and clear as touching the fundamental verities of the Christian faith, and that the Offices for the administration of the Sacraments are in accord with our own liturgical standards.

WILLIAM CROSWELL DOANE,
Bishop of Albany,
Chairman.

No. VI.

REPORT OF THE COMMITTEE* APPOINTED TO CONSIDER AND REPORT UPON THE SUBJECT OF CHURCH UNITY IN ITS RELATION (a.) TO THE CHURCHES OF THE EAST; (b.) TO THE LATIN COMMUNION; (c.) TO OTHER CHRISTIAN BODIES.

Preamble.

The Committee appointed to consider and report upon the subject of "Church Unity in its relation to the

* Names of the Members of the Committee:—

Bishop of Aberdeen.	Bishop of North Carolina.
" Argyll.	Perth.
Archbishop of Armagh.	Peterborough.
Bishop Barry.	Pittsburgh.
Bishop of Brisbane.	Archbishop of Rupert's Land.
" California.	Bishop of St. Alban's
" Carlisle.	(Convenor).
" Colchester.	" St. Andrew's.
" Coventry.	" Sodor and Man.
" Delaware.	" Southwark
" Dunedin.	" (Secretary).
" Fredericton.	" Southwell.
" Georgia.	Bishop Coadjutor of Springfield.
" Gibraltar.	Bishop of Sydney.
" Glasgow.	" Toronto.
" Jamaica.	" Trinidad.
Bishop in Jerusalem.	" Truro.
Bishop of Llandaff.	" Wakefield.
" London.	" Western New York.
" Marquette.	Bishop T. E. Wilkinson.
" Maryland.	Bishop of Worcester.
Bishop Coadjutor of Minnesota.	Archbishop of York (Chairman).
Bishop of Newcastle, N.S.W.	

Churches of the East, to the Latin Communion, and to other Christian bodies," have thought well to entrust the work to three Sub-Committees for these sections, and to a fourth with special reference to the Scandinavian and Moravian Churches. Their reports as amended by the main Committee are as follows:—

(a.) ON CHURCHES OF THE EAST.

The Sub-Committee appointed to consider the question of "Church Unity" in its relation "to the Churches of the East," find themselves confronted by a subject so extensive in its range, that they can only hope to deal with it in outline, and to indicate some general principles which it is necessary to bear in mind. They would begin by recalling the reference to this subject which is found in the Encyclical letter of the Lambeth Conference of 1888.*

"The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted."

The manifestations of friendly feeling referred to in this passage have been even more remarkable during the intervening period of nine years. It is enough to

* See "The Lambeth Conferences" (S.P.C.K.), page 273.

instance the cordial welcome given to the present Bishop of London when, as Bishop of Peterborough, he attended last year the Coronation of the Tsar, and the still more recent demonstrations of brotherly regard which were manifested on the occasion of the late visit of the Archbishop of York to Russia. It is impossible not to see in these events a very hopeful indication of increasing desire on their side, as well as ours, to bring about a clearer understanding and closer relations between these two branches of the Church of Christ. They tend to emphasise and to confirm the numerous expressions of good-will which have been exchanged during a long course of years between prelates and other ecclesiastics of the Anglican and Eastern Churches. A cordial reception was given by the four Patriarchs of the East to the revival of the Bishopric which represents the Anglican Communion at the Mother-City of Christianity, and this attitude has been constantly maintained, and has been one of uniform goodwill and helpfulness. The Committee do not forget that it is easy to misunderstand and to over-estimate the value of such kindly words and friendly actions. But after every allowance is made, there remains enough to strengthen the hopes and to gladden the hearts of those whose minds are set upon the promoting of closer relations between the Churches of the East and the Anglican Communion.

It is now the duty of the Committee to suggest some of the means by which this good work may be furthered, and, if God will, finally accomplished. One of the difficulties which stand most prominently in the way is the ignorance which prevails on either side as regards the position of the other. With a view to diminish or to remove this hindrance the Committee

are of opinion that a systematic effort should be made to bring before the Ecclesiastics of the Eastern Churches in their own tongue the Services of the Anglican Churches, particularly the Office for Holy Communion, along with such other statements of doctrine and of practice as may seem most likely to be helpful; and on the other hand to procure the translation into English of the Liturgies and authorised Catechisms of the Churches of the East. As regards the latter undertaking, the Committee would call attention to the excellent work which has been done during the past 35 years, first by the Russo-Greek Committee of the General Convention of the American Church, and afterwards by the Ecclesiastical Relations Commission of the same body, as well as by more than one voluntary Association working in connection with the Church of England.

Your Committee would further suggest the appointment of a Committee, with authority to communicate with the Orthodox Eastern Patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches, in order to ascertain how far it may be possible, without sacrifice of principle, to take steps towards the promotion of such closer relations. There is reason to believe that a desire for such action exists on the part of not a few individuals among the Prelates of the Eastern Churches, but it is important to know how far this feeling is shared by the ruling authorities of the Churches themselves. It would be the duty of such a Committee to ascertain by careful inquiry and friendly communication, and by personal conference where possible, how far there is any such desire on the part of the Eastern Churches; and further in what light it would be regarded by the various

branches of the Anglican Communion. Those who, on either side, are best acquainted with the important differences which exist between the teachings and customs of the Anglican and the Eastern Churches, will best appreciate the difficulties which appear to stand in the way of their reconciliation; but they will also most hopefully believe that when the origin and the character of these divergences are more accurately understood many of them will be found to have no authority from the Churches themselves, and others to be not incapable of explanation and adjustment. Many of these divergences have their origin in the different characteristics of oriental thought and expression and in the differences of temperament which distinguish the Eastern nations from those of the West; and similar difficulties may no doubt exist on their side with regard to ourselves. The Committee are thankful to recognise and to bring to the notice of the Conference the great regard and high reverence which are shown to the Word of God in the Orthodox Churches of the East, and the readiness which they have endeavoured to encourage and to promote the circulation of the Holy Scriptures among the people in their own tongues. Above all, the Committee desire to express their conviction that by united prayer the happy issue will most surely be found, and they rejoice to know that both in East and West there are already a goodly multitude who are offering up such intercessory prayer. In such a matter as this there can be no room for faithless fears among those who truly "believe in the Holy Ghost" and in His willing power to draw together in the bonds of love the divided Members of the Body of Christ.

(b.) ON THE LATIN COMMUNION.

As regards the Church of Rome, a series of documents has been issued by Pope Leo XIII, expressing his desire for the union of Christendom, but unfortunately asserting as its only basis the recognition of the papal supremacy as of divine right. In the last of these documents the Pope proceeded to an examination of the position of the Church of England, and thus called forth an answer from the Archbishops of the English Church. Though controversy is rarely a method of promoting unity, there are grounds for thankfulness in the courteous tone in which much of this controversy has been conducted; in the abandonment by the Pope of much irrelevant and spurious matter which previously rendered discussion hopeless; in the limitation of the sphere of controversy to definite points; in a large amount of subsidiary literature, embodying the results of much research; and in the desire shown on both sides to understand and not consciously to misrepresent one another. If this spirit increases, even controversy will not have been in vain; and we await the issue of such controversy with entire confidence.

The Committee do not propose to submit any resolution to the Conference on this branch of their subject. They desire to adopt, as the substantial expression of their own opinion, the words of a Committee on Home Reunion of the Lambeth Conference of 1888.

“The Committee with deep regret felt that, under present conditions, it was useless to consider the question of Reunion with our brethren of the Roman Church, being painfully aware that any proposal for

reunion would be entertained by the authorities of that Church only on condition of a complete submission on our part to those claims of absolute authority, and the acceptance of those other errors, both in doctrine and in discipline, against which, in faithfulness to God's Holy Word, and to the true principles of His Church, we have been for three centuries bound to protest."

(c.) ON OTHER CHRISTIAN BODIES.

I.

The question of unity with Christian bodies, other than the Eastern and Roman Churches, is one which has awakened among the members of this Conference a deep and most affectionate interest, and has led them to consider once more on what basis such unity might be established.

At the Lambeth Conference of 1888 the following important resolution was passed on the subject:—

That in the opinion of this Conference, the following Articles supply a basis on which approach may be, by God's blessing, made towards Home Reunion—

- (a.) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to Salvation," and as being the rule and ultimate standard of faith.
- (b.) The Apostles' Creed, as the Baptismal Symbol ; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c.) The two Sacraments ordained by Christ Himself —Baptism and the Supper of the Lord— ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

(d.) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

And now to-day we can only re-affirm this position as expressing all that we can formulate as a basis for conference.

It may be well for us to state why we are unable to concede more.

We believe that we have been Providentially entrusted with our part of the Catholic and Apostolic inheritance bequeathed by our Lord, and that not only for ourselves, but for the millions who speak our language in every land—possibly for humanity at large. Nearly a century ago the Anglican Church might have seemed to many almost entirely insulated, an institution, in Lord Macaulay's language, "almost as purely local as the Court of Common Pleas." Yet at that time an eminent Roman Catholic (Count Joseph de Maistre) declared his conviction that the English Church was endowed with a quality analogous to that possessed by chemical *intermedes* of combining irreconcilable substances.

This quality of our Church we cannot forget and dare not annul. We feel we should not be justified in placing "new barriers between ourselves and the ancient historical Churches." Nor, in a different direction, do we believe in mere rhetorical calls to unity. Nor would we surrender in return for questionable benefits the very elements of the peculiar strength and attractiveness of our own system—its quiet adherence to truth, its abstinence from needless innovation, its backbone of historical continuity. We cannot barter away any part of our God-given trust, because we feel that

such action would involve an amount of future loss and forfeiture which we cannot estimate at the moment.

For these and other reasons we cannot concede any part of our essential principles.

II.

Yet, if this, our inevitable attitude, seems discouraging to many loving hearts, those who are watching for the day of re-union to whiten upon the clouded sky are not without tokens of the coming dawn.

Let us glance for a moment at our four principles. We rejoice to see—1. The general and loving acceptance of the Holy Scriptures of the Old and New Testaments, as containing all things necessary to Salvation and as being the rule and ultimate standard of faith.

2. It is cheering to find that not only the Apostles' Creed but also the Nicene Creed is received by so many holy and gifted minds among our separated brethren. In the Nicene Creed—that lasting safeguard against all forms of speculation which call in question either the perfect manhood or the true Godhead of our Blessed Lord—they acknowledge the essential Christianity necessary for eternal life, more particularly the full truth concerning the person of our Lord Jesus Christ.

3. As to the Two Sacraments ordained by Christ Himself: many to whom the question has been referred not only assent to the necessity of the unfailing use of Christ's words of Institution and of the elements appointed by Him ; but, in accordance with our Prayer Book, see in the one ordinance the Sacrament of life, in the other the Sacrament of growth.

4. The historic Episcopate not unnaturally raises graver difficulties. Yet in America many of our Pres-

byterian brethren appear to have been not unwilling to remember that in England in 1660 their forefathers would have been prepared to accept episcopacy with such recognition of the laity as now exists in the United States and in the Irish and many of the colonial Churches. We naturally turn to the Established Church of Scotland, which approached us at the beginning of the present Conference with a greeting so gracious and so tender. That body has amongst its sons not a few who are deeply studying the question of the three Orders in their due and proper relation.

III.

As we approach the conclusion of our task, we wish to advert to two subjects which should stand out high and clear above all else:—(1) The Divine purpose of unity; (2) the existence of conditions in the Church and spiritual world. The first as our authority for working, the second our encouragement to work.

(1) We are thankful that the subject of Christian unity is gaining an increasing hold upon the thoughts, and, we believe, upon the prayers, of Christian people. The day is passed in which men could speak of the Church of God as if it were an aggregate of trading establishments, as if our divisions promoted a generous rivalry, and saved us from apathy and indolence. Men of all schools of thought are realising the grievous injury which has been done to Christianity by the separations which part holy men and women of various Christian bodies from each other.

(2) We find an ever growing hope of reconciliation in the historical phenomenon of *circumstances* generating a *condition* in the world of thought.

Such *condition-crises* sometimes occur. Their history is this. For a long period, two strains of thought, two currents of opinion, two sets of ideas, exist in a community. Of these, one at the outset is greatly in excess of the other; but that other has in it the true principle of growth, and so at last the two elements stand in equilibrium. Then the balance turns irresistibly, and the hopeless minority of one century becomes the triumphant majority of another. At the present time we are led to believe that this principle may be applied to "Home-Re-union."

Circumstances, which are but God's preparation, produce the *condition* which is God's advance. We look forward in faith and hope to the sure coming of a time when this condition will arise by the anti-sectarian and conciliating work of God the Holy Ghost in the life of Christendom.

The *circumstances* of our Christendom are rapidly producing the *condition* which is antagonistic to separation. The circumstances to which we refer are such as these: larger and more liberal views of the interpretation of Scripture; movements which enlarge and correct men's knowledge of primitive Church history; the overthrow of metaphysical systems which deprave and discolour the attributes of God; belief in and love of the living, ascended Christ, giving earnestness and beauty to Christian worship; thought critical, ethical, æsthetic—these things are bringing about the *condition* in which union will be as natural as disunion has been for some centuries.

In this renewed spirit of unity we trust that our beloved Church will have a large share. We speak as brothers to these Christian brothers who are separated from us. We can assure them that we fail not in love and respect

for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue, and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better—to join with them in works of charity. We are more than willing to help to prevent needless collisions, or unwise duplication of labour. We know that many among them are praying like many of ourselves, that the time may be near for the fulfilment of our Master's prayer that "they all may be one." Surely in the unseen world there is a pulsation of joy among the redeemed ; some mysterious word has gone forth among them that Christ's army still on earth, long broken into fragments by bitter dissensions, is stirred by a divine impulse to regain the loving brotherhood of the Church's youth. May we labour on in the deathless hope that, while in the past, unity without truth has been destructive, and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ ; and the Muse of the Church's history may no longer be hate but love. May He grant us (in Bishop Jeremy Taylor's words) "uniting principles, reconciled hearts, and an external communion in His own good season."

Time ripens, thought softens, love has a tender subtlety of interpretation. Controversy in the past has been too much the grave of Charity. We have much to confess and not a little to learn.

IV.

When we come to consider the practical steps which are to be taken towards re-union, we feel bound to express our conviction as to the magnitude and difficulty of the work which lies before us; a work which can only be accomplished by earnest, and, so far as possible, united, prayer to our Heavenly Father for the help of the Holy Spirit that we may be delivered from all hatred and prejudice, from everything that can hinder us from seeing His holy will, or prevent us from accomplishing His divine purpose.

The Lambeth Conference of 1888 adopted the following resolution :

“That this Conference earnestly request the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that *they hold themselves in readiness* to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian Communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate re-union, or towards such relations as may prepare the way for fuller organic unity hereafter.”

We consider, however, that the time has now arrived in which the constituted authorities of the various branches of our Communion should not merely make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other

Christian communities in the English-speaking races, but should themselves originate such conferences and especially arrange for representative meetings for united humiliation and intercession.

ON THE MORAVIAN CHURCH.

Your Committee find that the last Lambeth Conference expressed themselves in regard to the *Unitas Fratrum* in the following resolution:—

“That having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference (of 1878) to a Committee, which has hitherto presented no Report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops, who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to His Grace before the end of the current year, and that his Grace be requested to take such action on their Report as he shall deem right.”

The Committee appointed in accordance with this request collected some valuable materials for a report, which were informally laid before the late Archbishop of Canterbury.

Your Committee is of opinion that on some questions involved further investigation and consideration are desirable, and they therefore deprecate any pronouncement at the present time upon the question of Moravian Orders.

Your Committee find that very friendly relations exist at the present time between the *Unitas Fratrum*

and the members of the Anglican Church in contact with them, and that their missionary efforts, their zeal for education, and their Christian spirit are held in high esteem. The good and unobtrusive work that they have done and are doing in the mission field, their excellent methods and discipline, and their consistently unaggressive attitude, have especially endeared them to those Bishops of our Communion whose sphere of labour lies outside England. It is, therefore, obviously a matter of expediency as well as of duty to bridge over or remove the obstacles which at present separate the two Communions.

Your Committee accordingly submit to the Conference two resolutions which will, they trust, if accepted, conduce to this most desirable end.

ON THE SCANDINAVIAN CHURCH.

THE last Lambeth Conference desired, "That earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches ; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of inter-communion on sound principles of Ecclesiastical polity." Your Sub-Committee have to report that no advances of the character hoped by the last Conference have been made by the Church of Sweden. It still remains for the present Conference to consider in what way "earnest efforts can be made to establish more friendly relations between the Scandinavian and Anglican Churches."

Those Members of this Committee who have been most concerned in this question, either as having visited Sweden in this interest, or as being most closely

in contact with Swedes in America, do not represent any desire for nearer approach to be apparent on the part of the Church of Sweden, which seems to exhibit indifference on the subject. The practical urgency of the question of closer union can only be measured by those Bishops who, chiefly in certain districts of America, have large bodies of Swedish settlers in their Dioceses, and to whom it is a pressing problem to determine upon what condition they may be able to take Episcopal charge of those settlements.

In regard to these settlements your Committee are informed that it is incorrect to speak as if there were a Church of Sweden in America. The Swedish immigrants come as individual settlers, and are not organised with Pastors from Sweden as congregations connected with the Church of Sweden, but, where they form Swedish congregations, do so as members of the non-Episcopal body called the Augustana Synod. Their proclivities are as much towards other non-Episcopal bodies as towards the American Church. Those who become members of the American Church do so from personal preference for it among the religious bodies which they find in the country, not as members of a Church in recognised communion with it. Swedish students have been ordained as clergy of the American Church, but simply as other students are, and on the same qualifications. Swedish Orders are not accepted for ministrations in American congregations. It may be well here to refer to the Report presented to the General Convention in 1895 by a Joint Commission on Swedish Orders, although it was not adopted by the Convention. That report concluded with this Resolution : "That (while not giving any judgment with regard to the validity or otherwise of ordinations ministered

by the Established Church of Sweden, for the reason that the subject is now before the Lambeth Conference) for the greater security of our own people, this General Convention judges it right that without first receiving the Order of Deacon, and afterwards that of Priesthood, with the undoubtedly sufficient form of words provided by our Prayer Book, and from a Bishop in communion with this Church, no Minister of the Swedish Church shall be allowed to officiate in any Congregation under the Ecclesiastical Jurisdiction of the Protestant Episcopal Church."

Though not adopted by the Convention, this represents the existing practice; and the reasons on which the Joint Commission based their proposed Resolution, may furnish a convenient summary of the defects alleged by those not satisfied as to the validity of Swedish Ordinations. The Lambeth Conference may judge that the propriety of invitations to the Church of Sweden, or of efforts to promote mutual explanations with a view to establishing intercommunion with that Church, may depend upon the probability of the Conference itself being satisfied of that validity. On this ground your Committee present the positions asserted in the Report of the American Joint Commission to their General Convention.

"1. They find that there is a very strong probability that in the Established Church of Sweden a tactful ministerial succession has been continued since the time of the Lutheran Reformation.

"2. They also find that since that time the Swedish Church has not retained the three orders of the Ministry, the Diaconate, as an Holy Order, being entirely rejected.

"3. They further find that at Swedish Ordinations

the laying on of hands is accompanied by no words denoting the conferring of any gift, order, or office, nor by any prayer for the descent of the Holy Ghost. The only words now used, and this has been the unvarying custom since 1571, are the Lord's Prayer.

"4. They also find that the same ceremony of laying on of hands and the same words are used at the 'Ordination to the office of Preaching,' at 'the Installing into the office of Church Pastor,' and at 'the Installing of a Bishop into Office.'

"5. They also find that while 'Ordination' or 'Consecration' to the Episcopate is sometimes spoken of in the Canon Law, in the present office books there is no such Service, but only one for 'Installing a Bishop into Office,' which corresponds almost exactly with the form for 'Installing a Church Pastor into Office.'

"Your Joint Commission could add other facts, but they deem these sufficient to warrant their proposing the resolution (as given above)."

In the face of the careful study on which the Joint Commission assures the Convention that their report is based, this Committee (while observing that the Convention did not adopt the report, but continued the Commission and postponed further consideration until the next General Convention) express their respectful hope that further examination of the facts may be pursued on behalf of the Lambeth Conference.

It is not the office of this Committee to argue the large ultimate question, what is the measure of essential adequacy of form to be required by one Church of another Church, as the condition of intercommunion? whether, for example, the essential adequacy be in the intention of the whole office, or in a particular verbal expression or formula; whether the Lord's Prayer

can be offered with special and sufficient intention; whether recitation of Scripture enjoining the function be sufficient expression, or such recitals must be turned into formal prayers; whether such prayers must be offered individually by the Consecrators or Ordainers, or may be offered by the whole assembled congregation; whether such prayers must be said absolutely during the continuance of the act of imposition of hands, or may conclude and combine into one functional action a series of ceremonial emblems of the office to be conferred; whether any particular order of prayers and acts be essential; and chiefly whether complete enumeration of all functions assigned to an office by one Church is to be required of others in exact identity. These, and like general questions of principle, on which ultimate judgment about the validity of Ordinations may be held to depend, are questions for the Conference itself.

But the Committee having presented above the arguments of the American Joint Commission, think it only fair to supplement them with these remarks upon the facts.

1. The one object of King Gustavus Vasa in his dealing with the Pope was to secure a valid National Episcopate.

2. The first Archbishop of Upsala consecrated after the Reformation, for the transmission of Apostolical Succession, laid down, in an ordinance made law at the Synod of Upsala in 1572, that a Bishop should be regularly elected, that his Election should be confirmed by the State, and *that he must receive Episcopal Consecration.*

The Preface of the Swedish Prayer Book asserts that while the Prayer Book has been revised at each

interval of a century, this revision has not been made for change of doctrine or custom, but to meet advances in culture, and that the teaching is the same as at the first.

The chief anti-Lutheran National historians hold it beyond dispute that orders were transmitted by consecration to the succession of Swedish Bishops.

In interpreting the office book, this original intention and historical recognition must be taken into account.

3. Comparison of the offices for installing a Bishop and a Pastor brings out essential differences of more importance than the mere likeness of phrase used in speaking of a Bishop as set in an office. The Pastors' institution may be conducted by Priest or Provost, and is not an Episcopal function. The Pastor is called "*Introducendus*," not "*Ordinandus*." No emblems or instruments are given him, nor is the *Veni Creator* used. His office is not referred to Divine institution, nor does the Installer speak of acting on behalf of God. The Lections are varied from those at Ordinations, though some are the same. These differences in the character of Instalment; in the title of the Installed; in the intentions expressed in the Lections; and in the delivery of emblems or instruments, as well as in the questions asked and in the Invocation of the Holy Ghost; may be held by Swedes to constitute the same difference between the Swedish offices for Bishop and Pastor, as exists between our services for Consecration and Institution.

4. The salient points of agreement between the two Swedish offices are: (1) That in both offices the Bishop and Pastor are set—the one in a particular see, the other in a particular parish. (2) That the only prayer offered during the actual imposition of hands is the Lord's Prayer. But here again, in the Bishop's case, the

culminating emblem of setting the mitre on his head is all that intervenes between the imposition of hands and the following special prayer, almost identical with that in the Anglican Ordinal :—

“ We thank Thee, Almighty God, Merciful Father, that Thou of Thine infinite kindness hast given us Thy only begotten Son Jesus Christ to be our Saviour ; who, after He had redeemed us by His death, ascended over all heavens, hath richly poured out His gifts upon mankind, and, for the upbuilding of His Church, set some to be Apostles, some Prophets, some Evangelists, and some pastors and teachers ; we pray Thee, grant this Thy servant, who is now set to have oversight in the Church, Thine Holy Spirit, that he may always be ready to work for the gospel of peace, and so use the office which is given, that he may not pull down but build up, not harm but help. Let him not neglect the gift that is in him but hold to prayer, to establish Thy word, to read, warn, and teach. Let him in all things show himself to be Thy servant so that he, as a faithful and ready steward, may feed Thy household in due season, and at the last may receive eternal joy—through Jesus Christ, etc.”

The service implies, as distinctly as our own ordinal, a lifelong office, resting on gifts and containing duties which are the same in both ordinals.

5. The office for the second Order of Ministry is criticised by the American Commission only upon the general point already dealt with, viz., that the Lord’s Prayer is the only prayer during the actual imposition of hands. The name of this Order has caused misapprehension. The Preacher-Office (which might be rendered the Prophetic Office) is to be interpreted by the

intention expressed in the Lections in which the ordained is directed to see the idea of his office, and which include John xx, 21-23; and further expressed in the questions which enquire not only about teaching, but about the ministry of the Sacraments according to Christ's institution. The action of imposition of hands is supplemented by the investing with the chasuble. The terms employed about the office speak expressly of it as Ordination; and its contents, if varied in order, agree very closely with the Anglican Ordinal.

6. The Diaconate holds a place like that of a Lay Reader in the Anglican Church.

This Committee do not embody the Swedish Ordinal in their Report, because there is variation in the translations available, and in editions of the Swedish books themselves, and this in important technical terms. They think that it should be a step preliminary to an expression of any judgment about the Swedish Ordinal, that a complete and authoritative translation of it be made.

It is upon the général principles affecting the essential adequacy of that Ordinal that the validity of Swedish Orders has to be considered.

No question appears to be raised as to what the American Commission calls a "tactual ministerial succession," of which it allows a very strong probability that no break of continuity has occurred since the Reformation. Its beginning may be very shortly stated from the manuals available, which, if the statements are verified, establish that "the Apostolic Succession was received by Peter Magnusson, consecrated at Rome in 1524 to be Bishop of Westeras, and was conveyed by him to several Bishops by consecration,

who in like manner transmitted Roman orders to their successors in the Swedish Church." The said consecration of Magnusson at Rome is certified by a letter of Clement VII to Gustavus; by a letter of the Papal Prothonotary to the Archbishop of Trondhjem; by records at his Monastery of Wadstena, of his visit as Bishop and his death as Bishop; by his admission as Bishop to the State Council; and by accounts in three co-temporary Episcopal Chronicles. In 1528, before Gustavus in 1529 rejected the Roman supremacy, Magnusson consecrated three Bishops in view of the King's Coronation. In 1531 he consecrated Peterson as the first Archbishop of Upsala after the supremacy of Rome was rejected, and three other Bishops with a view to the King's marriage. Archbishop Peterson made in the Synod of Upsala in 1572 the provision above noticed for perpetuating Episcopal Consecration for the Episcopal Succession.

To return to the practical problem before your Committee. The Bishops most nearly concerned with Swedish settlements have to determine what Ecclesiastical relations with them would be legitimate. The question is two-fold—as it affects Swedish laity, and as it affects Swedish Clergy. Can they accept Swedish Confirmation, and admit lay Swedes to communicate in Churches under their jurisdiction? Can they admit Swedish Clergy to minister in those Churches? In face of their belief that the Swedish Church authorities are indifferent about inter-communion, and seeing that congregations of the settlers are rarely in charge of Swedish Episcopal Clergy, and feeling that members of these non-episcopal bodies must and can be dealt with by reception into the American Church, the American Bishops do not press for any hasty change in the pre-

sent position, which they think possible to work on for some time towards gradual amalgamation ; at the same time they desire a step forward to be made. They suggest that the first step might most wisely be taken by making personal approaches to the Swedish Bishops most interested in the subject, with a view to learning the disposition of the Swedish Church for any communication about it.

Signed,

WILLELM : EBOR :

Chairman.

No. VII.

REPORT OF THE COMMITTEE* APPOINTED TO
CONSIDER AND REPORT UPON THE SUBJECT OF
INTERNATIONAL ARBITRATION.

In presenting their Report, your Committee desire to express their sense of the importance of the subject entrusted to their consideration. They have avoided all reference to ancient theories, and have dealt as far as they have been able with the more practical aspects of the question.

Interdependence of Nations.

The horrors of war and the blessings of peace are admitted, but the probable magnitude of any future war is hardly realised. In the first 14 days of the Franco-German War, when the combatants engaged can hardly have reached a million, 50,000 men are said to have fallen. Now, however, it has been calculated that, in the event of European war, there would probably be as many as 20,000,000 armed men placed in the field. None

* Names of the Members of the Committee :—

Bishop of Ballarat.	Bishop of Newfoundland.
” Cashel.	” New York.
” Chichester.	” North Queensland.
” Colorado.	” Pretoria.
” Huron.	” Ripon (<i>Chairman</i>).
” Kansas.	” Swansea.
” Lichfield.	” Washington.
” Marlborough.	” Western New York.
” Massachusetts.	” Western Texas.
” Newark.	

can contemplate the slaughter which such a war would necessitate without yearning for well-founded peace. Whilst the knowledge of these gigantic forces may make nations reluctant to embark on war, there are, nevertheless, conditions which tend to promote it. The intense feeling of nationality ; the growing sense of race interests ; the pressure which, owing to increasing population, is felt by some European nations—are causes which may make war inevitable. With these may be reckoned the influence of popular excitement, stimulated by the telegraph and the press, and not wholly unaffected by the manipulation of speculators on the bourses and stock exchanges, and by the unscrupulous arts of self-seeking politicians. In moments of excitement peoples may be more ardent than reasonable, and may be plunged into war before they are aware of it. Within our own generation we have had examples of this danger. We have had in the heated public feeling aroused by comparatively insignificant incidents witness and warning of the difficulty of controlling the impulses of an excited people.

Notwithstanding this, at no period of the world has it been easier to realise the miseries inevitable to war. We recognise more and more the interdependence of nations. The deepest thinkers assure us that it is a fiction to believe that the prosperity of one nation is promoted by the adversity of another. Casual, transitory, or fictitious gains may arise to particular interests or trades in consequence of war, but the terrible dislocation of commercial intercourse and trade arrangements far outweighs any such gain. As civilisation grows, the sense of this dependence of nation upon nation must increase. Some peoples are dependent for their food, others for their wealth, and all more or less for their comfort, on one

another. Sixty per cent. of the exports of the United States come to England ; 33 per cent. of their imports come from England ; this means a commercial intercourse of a magnitude which is little appreciated, but the dislocation and divergence of which through war would bring ruin to millions, and untold misery to the working classes who would be the first to suffer. In realising this interdependence of nations we can appreciate the force of the words of that great modern soldier, General Moltke, "Every war, even for the nation that conquers, is nothing less than a misfortune." This misfortune touches far more than material interests : Art, Literature, and Science have joined with commerce in binding nation to nation. War strikes at the heart of the higher interests of mankind.

Your Committee are far from urging peace simply for prudential reasons. It is no part of their duty to declare that there have not been in the past or that in the future there may not be occasions when some great principle must be fought for. But under any circumstances before the decision of war is invoked, it appears to them to be the solemn duty of the people to make sure that it is a great principle and not a prejudice or object of pride which is at stake, and to reflect that great principles may often be more effectively maintained by reasoning, fair dealing, and patience, than by war. In an age when differences between individuals are settled by the Courts, and by a regard for justice, it is reasonable to hope that by similar methods serious differences between nations may be decided.

Indications of Popular Feeling.

As an indication of the growth of popular feeling on the subject, your Committee may notice the number of

voluntary societies which have been established within the present century. No less than six peace societies exist: the English Society, dating from 1816; the American, 1826; the Swiss, 1830; the French, 1841; followed in 1882 and 1883 by the Danish and Norwegian Societies. But societies like these, which may be thought to be somewhat ideal, have of recent years given way, more or less, to societies established for the distinct purpose of advocating the principles of Arbitration. Of these, the English Society, 1882, and the Swedish Society, 1883, were followed by the French Society of 1889, which is the result of the fusion of two previous similar societies. In the United States an important organisation has recently come into existence. There are also societies which have been described as socialistic, which are mainly working men's societies for the promotion of peaceful relationships between nations. An English society was established in 1875, and a French society twelve years later. But besides these national societies, there are three international societies, "The International League of Peace and Liberty," 1867; "The Institute of National Rights," having for its aim the consideration of international law, and its codification, arbitration, and the insertion of arbitration clauses in treaties; and thirdly, the association for the "Reform and Codification of the Rights of Nations," 1873. These and kindred societies, whatever may be thought of their individual characteristics and methods, are indications of a growing popular feeling in favour of the peaceful solution of international difficulties. The establishment of the more recent "Entente Cordiale," which will be in the recollection of many of us, is only another sign of the same state of feeling.

Parliamentary Action.

Your Committee notice with pleasure the progress which has been made in bringing the question of International Arbitration before the Legislatures of different countries. Within two years, 1873-75, resolutions in favour of International Arbitration in one form or another were passed by the Legislatures of England, Italy, Sweden, the United States, Holland, and Belgium. Similar resolutions, in even more recent years, have been brought forward. In 1888 a petition, signed by 6,000 citizens, advocating permanent arbitration between the Scandinavian States was presented to the Danish Parliament, May, 1888. In October, 1890, the Assembly carried by a majority of fifty-eight to ten a motion not only advocating arbitration between the Scandinavian States, but pressing for negotiations for the establishment of the principle with other nations. In the same year a similar vote was passed in the Parliaments of Norway and Spain; and the Italian Parliament authorised the Government to conclude treaties of arbitration with all the Powers. Such movements are enough to justify the words of Lord Salisbury in his speech at Hastings in 1892: "We have got rid of private war between small magnates and smaller magnates in this country: we have got rid of duelling between man and man: we are slowly, as far as we can, substituting arbitration for struggling in international disputes."

Arbitration in Practice.

In practice, the principle of arbitration has been increasingly recognised in recent years. Between 1820 and 1830 there were only three cases of international

dispute submitted to arbitration. Between 1880 and 1890 there were no fewer than 21. The average number of cases per decade between 1820 and 1850 was four; between 1850 and 1890 it was between 15 and 16. It is true that the majority of these cases have been on matters of minor importance, but that matters of first-rate importance have not been excluded is proved by the cases of the Grand Duchy of Luxemburg, of Crete, and of the Alabama Claims.

The Committee desire to call attention, moreover, to the fact that the majority of instances in which arbitration has been invoked have been cases more or less touching commercial interests. Parallel to this is the almost automatic action of maritime laws (practically arbitration principles) which govern the Prize Courts.

When it is remembered that the commercial interests of nations are their practical interests, and that political questions are seldom strong enough to lead nations to forget them, it will be seen how large a proportion of pressing human affairs may be brought under the principle of arbitration. It has been proved that nations are not averse to employ it in matters not affecting such vital interests as their existence, their independence, or their integrity. It can no longer be said, therefore, that arbitration is an untried method.

The habit, moreover, of appealing to arbitration calls a halt to the roused passions of men, and gives pause to hasty action. It allows men time to think, and the second thoughts of nations, as of men, are usually the best and wisest thoughts.

Arbitration Methods.

Your Committee deem that it is no part of their duty to recommend methods of arbitration, or to suggest the

rules or principles on which Courts of Arbitration may be formed. They fear, however, that a permanent International Tribunal for all nations can hardly be looked upon as within the sphere of practical possibilities. Nations would view such a tribunal with suspicion. It could hardly have the power to enforce its decisions, and if it had, the enforcement of its decisions would mean war. They look with more hope to the practice of contracting Arbitration treaties between nations, leading to the creation of a temporary court mutually agreed upon, and to the establishment of Arbitration Commissions specially constituted for the occasion, and voluntarily accepted. In this way the impartiality, which is essential to the success of such efforts, would be more likely to be secured than could be possible in a permanent international court. They look, with still more hope, to the growing practice of inserting arbitration clauses in international treaties ; seeing that arbitration can be most successfully used in matters touching facts, and in the interpretation of admitted documents like treaties.

They desire also to express their opinion that the cause of international peace is not promoted by those who indulge in theories and visions, even though those theories are dignified by the name of " Laws of Nature." They believe that in matters of this kind, it is as dangerous to awaken false hopes as it is to repress the growing sentiment of mankind in the direction of a better state of things. Far better than enlarging on doubtful theories is it to put forward facts, and to give prominence to those precedents which do so much to stimulate the conscience and establish the confidence of mankind in the growth of good.

Public Opinion.

While your Committee would hesitate to pronounce war, *per se*, to be immoral, as some have done, they cannot but feel that there are deep moral principles involved in the subject. Philosophers have recognised this. In Germany, Kant and Hegel; in France, Auguste Comte; in England, Jeremy Bentham, James Mill, and John Stuart Mill have written in this sense. In the judgment of the Committee, therefore, the best work which the Christian Church can do in this matter is to foster the Christian moral sense of public opinion. It should seek to familiarise peoples with the idea of arbitration, and to impress upon them that there is another mode of settling disputes than the appeal to the sword. Much good may be done by calling attention to the literature of peace. Children are familiarised with the glories of war; they are not so often made familiar with the less obtrusive, but not less noble heroisms of peace. It would seem to be the part, therefore, of all Christian people to keep steadily before their own minds, and to aid in keeping before the minds of others, a better ideal of international intercourse. Christianity encouraged the nobler aspects of patriotism, but Christianity certainly proclaims the brotherhood of man. The Roman Emperor Marcus Aurelius said, "As I am Antoninus, I am a citizen of Rome; as I am a man, I am a citizen of the world." The followers of Christ can say no less than the philosopher king. They should say much more who believe that God hath made of one blood every nation of men, for to dwell on all the face of the earth, and who believe that Our Lord Jesus Christ was an Ambassador of peace.

The Christian Temper.

One consideration more the Committee desire to press upon the Conference. In their judgment indirect means are often more powerful than direct, and the cause of international amity may be promoted in other ways than the popular advocacy of international arbitration and friendly treaties. War depends much more on the temper of peoples than on the theories current at any particular epoch. They would, therefore, urge upon the Conference the duty of reminding their fellow Christians throughout the world that the interests of mankind and the peace of the world are likely to be subserved more by the cultivation of a Christian temper than by the promulgation of theories, however excellent. To promote impartiality of judgment; thoughtfulness and deliberation in action; a judicial calmness in moments of popular excitement; a charitable way of looking at all questions; and a faith in the honour and good intentions of other nations—in other words, to make the sense of righteousness, quietness, and brotherliness really operative in the lives of men is to do more towards peace than compiling volumes or theorising about the laws of nations. It is thus that public opinion—called by some the greatest of powers in these last days—may be directed towards nobler ideals, and by this means the true victory of Christian principles may be accomplished.

W. B. RIPON.

Chairman.

APPENDIX.

The Committee think it may be useful to append a list of some works bearing on the subject of International

Arbitration. The works of Grotius, "Rights of War and Peace"; of Puffendorf, "Law and Nature of Nations"; and Vatel on the "Law of Nations" are too well known to need more than mentioning.

Among more modern works are—

Rouard De Card, E.: "L'Arbitrage International dans le Passé, le Présent et l'Avenir." Paris, 1877.

Rouard De Card, E.: "Les Destinées de l'Arbitrage International." Paris, 1892.

Kamarowsky.: "Le Tribunal International." Translated from the Russian by Serge de Westman. Paris, 1887.

Dreyfus, F. C.: "L'Arbitrage International," with Preface by F. Passy. Paris, 1892.

Revon, Michel: "L'Arbitrage International, son Passé, son Présent et son Avenir." Paris, 1892.

Laveleye, Emile de: "Des Causes Actuelles de la Guerre en Europe et de l'Arbitrage." Brussels, 1873.

[Moore, J. B.*]: "International Arbitration, historical Notes, etc." 1896.

Seebohm, Fred: "On International Reform." 1871.

Lorimer, Prof.: "The Institutes of Law."

Amos, Prof. Sheldon: "Lectures on International Law."

Amos, Prof. Sheldon: "Political and Legal Remedies for War."

Westlake, Prof.: "The Principles of International Law."

* Mr. Moore was entrusted by a vote of Congress with the duty of preparing a history and digest of Arbitrations to which the United States have been parties.

Holtzendorff, —: "Handbuch des Völkerrechts."
1889.

Holtzendorff, —: "Encyclopädie der Rechtswissenschaft (Art. Schiedsspruch)." 1881.

Balch, T. W.: "International Courts of Arbitration Philadelphia." 1896.

Calvo, C.: "Manuel de Droit International,"
§§ 1489-1510. Paris, 1887-88.

Bluntschli, —: "Das Moderne Völkerrecht der Civilisirten Staten als Rechtsbuch dargestellt." § 448.

Rivier, A.: "Principes du droit des gens." Paris,
1896.

Attention should also be called to Professor Holland's Lecture on the Brussels Conference of 1874 (London, 1876), and to the interesting articles in the "Forum" of July and October, 1896, the former by President Eliot, of Harvard University, the latter by Lord Russell of Killowen, being the admirable address given by the Lord Chief Justice before the American Bar Association, and also to an article in the "Atlantic Monthly," by Hon. E. J. Phelps, of July, 1896.

NO. VIII.

REPORT OF THE COMMITTEE* APPOINTED TO
CONSIDER AND REPORT UPON THE OFFICE OF
THE CHURCH WITH RESPECT TO INDUSTRIAL
PROBLEMS—(a.) THE UNEMPLOYED; (b.) INDUS-
TRIAL CO-OPERATION.

1

The Committee desire to begin their Report with words of thankful recognition that throughout the Church of Christ, and not least in the Churches of our own Communion, there has been a marked increase of solicitude about the problems of industrial and social

* Names of the Members of the Committee:—

life, and of sympathy with the struggles, sufferings, responsibilities, and anxieties, which those problems involve.

They hope that they rightly discern in this some increasing reflection in modern shape of the likeness of the Lord, in whose Blessed Life zeal for the souls and sympathy for the bodily needs of men were undivided fruits of a single Love.

The Committee, before proceeding to touch upon two specific parts of the subject, desire to record briefly what they deem to be certain principles of Christian duty in such matters.

The primary duty of the Church, as such, and, within her, of the Clergy, is that of ministry to men in the things of character, conscience, and faith. In doing this, she also does her greatest social duty. Character in the citizen is the first social need; character, with its securities in a candid, enlightened, and vigorous conscience, and a strong faith in goodness and in God. The Church owes this duty to all classes alike. Nothing must be allowed to distract her from it, or needlessly to impede or prejudice her in its discharge, and this requires of the Clergy, as spiritual officers, the exercise of great discretion in any attempt to bring within their sphere work of a more distinctively social kind.

But while this cannot be too strongly said, it is not the whole truth. Character is influenced at every point by social conditions, and active conscience, in an industrial society, will look for moral guidance on industrial matters.

Economic science does not claim to give this, its task being to inform but not to determine the conscience and judgment. But we believe that Christ our Master

does give such guidance by His example and teachings, and by the present workings of His Spirit; and therefore under Him Christian authority must in a measure do the same, the authority, that is, of the whole Christian body, and of an enlightened Christian opinion. This is part of the duty of the Christian Society, as witnessing for Christ and representing Him in this present world, occupied with His work of setting up the Kingdom of God, under and amidst the natural conditions of human life. In this work the clergy, whose special duty it is to ponder the bearings of Christian principles, have their part; but the Christian laity, who deal directly with the social and economic facts, can do even more.

The Committee believe that it would be wholly wrong for Christian authority to attempt to interfere with the legitimate evolution of economic and social thought and life by taking a side corporately in the debates between rival social theories or systems. It will, not (for example), at the present day, attempt to identify Christian duty with the acceptance of systems based respectively on collective or individual ownership of the means of production.

But they submit that Christian social duty will operate in two directions:—

i. The recognition, inculcation, and application of certain Christian principles. They offer the following as examples:—

- (a.) The principle of Brotherhood. This principle of Brotherhood, or Fellowship in Christ, proclaiming, as it does, that men are members one of another, should act in all the relations of life as a constant counterpoise to the instinct of competition.
- (b.) The principle of Labour. That every man is bound to service—the service of God and man.

Labour and service are to be here understood in their widest and most inclusive sense; but in some sense they are obligatory on all. The wilfully idle man, and the man who lives only for himself, are out of place in a Christian community. Work, accordingly, is not to be looked upon as an irksome necessity for some, but as the honourable task and privilege of all.

- (c) The principle of Justice. God is no respecter of persons. Inequalities, indeed, of every kind are inwoven with the whole providential order of human life, and are recognised emphatically in our Lord's words. But the social order cannot ignore the interests of any of its parts, and must, moreover, be tested by the degree in which it secures for each freedom for happy, useful, and untrammelled life, and distributes, as widely and equitably as may be, social advantages and opportunities.
- (d) The principle of Public Responsibility. A Christian community, as a whole, is morally responsible for the character of its own economic and social order, and for deciding to what extent matters affecting that order are to be left to individual initiative, and to the unregulated play of economic forces. Factory and sanitary legislation, the institution of Government labour departments and the influence of Government, or of public opinion and the press, or of eminent citizens, in helping to avoid or reconcile industrial conflicts, are instances in point.

2. Christian opinion should be awake to repudiate and condemn either open breaches of social justice and duty, or maxims and principles of an un-Christian character. It ought to condemn the belief that economic

conditions are to be left to the action of material causes and mechanical laws, uncontrolled by any moral responsibility. It can pronounce certain conditions of labour to be intolerable. It can insist that the employer's personal responsibility, as such, is not lost by his membership in a commercial or industrial Company. It can press upon retail purchasers the obligation to consider not only the cheapness of the goods supplied to them, but also the probable conditions of their production. It can speak plainly of evils which attach to the economic system under which we live, such as certain forms of luxurious extravagance, the widespread pursuit of money by financial gambling, the dishonesties of trade into which men are driven by feverish competition, and the violences and reprisals of industrial warfare.

It is plain that in these matters disapproval must take every different shade, from plain condemnation of undoubted wrong to tentative opinions about better and worse. Accordingly any organic action of the Church, or any action of the Church's officers, as such, should be very carefully restricted to cases where the rule of right is practically clear, and much the larger part of the matter should be left to the free and flexible agency of the awakened Christian conscience of the community at large, and of its individual members.

If the Christian conscience be thus awakened and active, it will secure the best administration of particular systems, while they exist, and the modification or change of them, when this is required by the progress of knowledge, thought, and life.

It appears to follow from what precedes that the great need of the Church, in this connection, is the growth and extension of a serious, intelligent, and

sympathetic opinion on these subjects, to which numberless Christians have as yet never thought of applying Christian principles. There has been of late no little improvement in this respect, but much remains to be done, and with this view the Committee desire to make the following definite recommendation.

They suggest that, wherever possible, there should be formed, as a part of local Church organisation, Committees consisting chiefly of laymen, whose work should be to study social and industrial problems from the Christian point of view, and to assist in creating and strengthening an enlightened public opinion in regard to such problems, and promoting a more active spirit of social service, as a part of Christian duty.

Such Committees, or bodies of Church workers in the way of social service, while representing no one class of society, and abstaining from taking sides in any disputes between classes, should fearlessly draw attention to the various causes in our economic, industrial, and social system, which call for remedial measures on Christian principles.

Abundant illustration of the kind of matters with which such Committees might deal will be found in the following sections of the report :—

II.

The problem of the Unemployed brings us face to face with these two questions :—

- (I.) How best to help those who are unemployed, and in need, at any particular moment.
- (II.) How to counteract the causes in the society of our time which tend to drive people into this necessitous class, and make it so numerous.

(I.) The unemployed are of different types and require different modes of treatment.

(a.) The *unwilling*, such as the lazy, and the vagrant.

These specially need authoritative discipline and corrective management. The existence of such an idle and necessitous class being a danger to society, the State should undertake the duty of dealing with them, both by means of disciplinary authority, and by an enlightened administration of Poor Laws, making labour a condition of relief, and using all possible means, by training and otherwise, to turn them into good citizens.

(b.) The *unfit*, viz.: (1) The aged poor, for whom Christian society is bound to provide by pension or otherwise some form of decent support; (2) the sick, who must be nursed and tended while ill, and should be assisted in making a fresh start when they recover; (3) destitute children, who should be maintained and educated, so that they may have a chance of growing up to be honest and useful members of society.

(c.) The *unfortunate*, the wreckage of our industrial and social system. Many of these are wrecked, not by any fault of their own, but, through dislocations of trade, changes of fashion, mechanical inventions, the lack of technical training, and other causes, and they have a strong claim on Christian society to assist them by some form of organisation ready for the purpose.

(d.) The *morally weak* who are wrecked through lack of character, being rendered useless by drunkenness and other forms of vice; and they offer a large field for the healing and reforming

influences of Christian charity, such as homes and reformatories.

II. The causes which tend to swell the number of the unemployed and suffering poor present even greater difficulties. The Church will best contribute to their solution by patient consideration of such matters as the following:—

(1.) Forms of trade or industry, or any usages, which lead to the "sweating" and degradation of the labouring class, and possible methods of reform.

(2.) Methods of moralising industrial and commercial relationships.

(3.) Stronger control by public opinion and authority over the housing of the poor, both in town and country, and methods by which the existing laws may be more effectually carried out so as to secure the conditions necessary for a decent moral life.

(4.) The encouragement of all sound organisations which have for their object the advancement of thrift and temperance, and the assistance of the working man in making provision for sickness and old age.

(5.) Possibilities of minimising fluctuations and dislocations of employment, with the sufferings consequent upon them, by means of such agencies as Labour-bureaux, Boards of Conciliation and Arbitration, and some judicious use of public works in times of stress.

(6.) Methods of making country life and occupations more attractive and remunerative, so as to lessen the drift of population into great towns.

(7.) The success or failure of the many agencies and schemes, both public and private, which are already in operation for the healing or prevention of these social ills.

III.

In dealing with the subject of Industrial Co-operation, the Committee desire to record their appreciation of the benefits which its originators and supporters have conferred upon the community.

It has helped to spread and strengthen the feeling of mutual membership or brotherhood, and to conciliate the interests of the capitalist, the workman, and the purchaser. It has been equally beneficial in contributing largely to the growth of thrift, independence, a sense of the dignity of labour, and happy family life and contentment, among that portion of the working classes who have taken a share in it. The Committee hope to see it as successfully established on the side of productive industry, as it is in the field of commercial distribution.

At the same time, there would seem to be the need of a note of warning. The very success of the movement is bringing with it an element of danger.

It will be equivalent to the comparative failure of this great movement if it should degenerate into a vast system of joint-stock shopkeeping or industry, conducted on selfish principles, with no dominant moral purpose pervading it, no longer earnestly striving for the amelioration of social and industrial conditions, but aiming chiefly at large dividends.

Such a system is only selfish competition decked out in new garments, and bearing a new name.

The sympathy of the Church with the co-operative movement must depend on the faithful adhesion of those who direct it to its true moral and spiritual purpose.

Such Committees of Social Service as have been recommended above should draw attention to subjects like the following :—

1. The dangers that threaten the co-operative movement through its becoming infected by the spirit of selfish competition, as illustrated by its tendency to give up the principle of profit-sharing on the part of the workers.
2. The elevating influence which the feeling of associated ownership exercises on the character of workmen.
3. The great importance of education.
4. The necessity of confidence in approved leaders, and readiness to entrust responsible authority to capable individuals, and to remunerate them liberally.
5. The vast opportunities for social amelioration which the co-operative system has before it.

The Committee hope that they have shown conclusively how varied and urgent are the questions which demand Christian thought and attention; and that they have sufficiently indicated some of the ways in which it is possible to permeate commercial and industrial life with the regulative and inspiring force of applied Christianity.

They record their conviction that conspicuous, sustained, and widespread effort in this direction, more particularly on the part of Christian laymen, is required at the present time, as one special sign and form of the witness of the Church to the all-sufficiency of her Divine and Incarnate Lord, and to the transforming, enlightening, and quickening power of His Spirit upon human character and life.

J. HEREFORD,
Chairman.

No. IX.

REPORT OF COMMITTEE APPOINTED TO CONSIDER
AND REPORT UPON THE BOOK OF COMMON
PRAYER—(a) ADDITIONAL SERVICES, (b) LOCAL
ADAPTATION.

The Committee have carefully considered the subject referred to them, and feel it to be their duty in this Report to bring before the Conference the principles which they think should be observed in providing services other than those in the Book of Common Prayer, and also in adapting to local circumstances those already contained therein.

* Names of the Members of the Committee :—

Archbishop of York.	Bishop of Iowa.
Bishop of Ballarat.	Bishop in Kiu Shiu.
Bishop of Bloemfontein.	Bishop of Lincoln.
Bishop of Brisbane.	Bishop Macrorie.
Bishop Coadjutor of Brisbane.	Bishop of Marlborough.
Bishop in Corea.	Bishop of Nebraska.
Bishop of Cork.	Bishop Oluwole (West. Equat. Africa).
Bishop of Dallas.	Bishop of Rangoon.
Bishop of Derby.	Bishop in South Tokyo.
Bishop of Dunedin.	Bishop of Spokane.
Bishop in Eastern Equatorial Africa.	Bishop of Springfield.
Bishop of Edinburgh.	Bishop of Tennessee.
Bishop of Ely (<i>Chairman</i>).	Bishop of The Platte.
Bishop of Guiana.	Bishop of Thetford.
Bishop of Guildford <i>(Secretary)</i> .	Bishop of Vermont.
	Bishop of Wakefield

The several Churches of the Anglican Communion differ materially in their legal position with reference to the Book of Common Prayer. The Church in England is more or less limited in its action by the terms of the Act of Uniformity. The Amendment Act of 1872 provides as follows (35 & 36 Vict., c. 35, sections 3 and 4):—

3. “Upon any special occasion approved by the Ordinary, there may be used in any Cathedral or Church a special form of service approved by the Ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common prayer.
4. “An additional form of service varying from any form prescribed by the Book of Common Prayer may be used at any hour on any Sunday or Holy-day in any Cathedral or Church in which there are duly read, said, or sung, as required by law on such Sunday or Holy-day at some other hour or hours the order for morning prayer, the litany, such part of the order for the administration of the Lord’s Supper or Holy Communion as is required to be read on Sundays or Holy-days if there be no Communion, and the order for Evening Prayer, so that there be not introduced into such additional service any portion of the order for the administration of the Lord’s Supper or Holy Communion, or anything except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of service and the mode in which it is used is for the time being approved by the Ordinary”

Under the provisions of this clause many services some for occasional use, others for use daily or weekly, have been introduced and found of considerable value. But the preparation of such services has been much hindered by the limitation the Act appears to impose as regards the choice of materials.

It is not, however, at all clear that the Acts of Uniformity deprived Bishops of the "*jus liturgicum*," including the right to set forth for use in their dioceses forms of prayer other than such as are prescribed in those Acts. There are several instances of such services or forms of prayer set forth by Bishops for use in their own Dioceses.* This was done at the time when earlier Acts of Uniformity, as stringent as that of 1662, were in force, and seems to prove that such Acts were not intended to hamper the action of Bishops in this respect. But it is to be regretted that the Act of 1872, which enables the Bishop to authorise services taken from Holy Scripture and the Book of Common Prayer, might appear by implication to limit the power he would otherwise possess of setting forth services composed by himself, or drawn from other sources.

As regards any changes in the Book of Common Prayer itself, whether for local adaptation or for any other purpose, such changes for the Church in England would need confirmation by Parliament.

In other Churches of the Anglican Communion, the state of the case is generally different. The Churches of Scotland, of America, of Ireland, and of Japan, have modified, to a greater or less degree, the services in the Book of Common Prayer, and have in some cases added new services. In some of the Colonies

* See Appendix.

either by an Act of the Legislature or by an act or canon of the Spiritual authority no alteration is allowed, unless it be first made by the Church at home ; in others there is no such limitation. But that changes, in some cases, are absolutely needed, is quite clear.

The Committee consider that the only proper course, whether for local adaptation of the Book of Common Prayer, or for the provision of additional services, is for the Bishops to avail themselves of the *jus liturgicum* which, by the Common Law of the Church, belongs to their office. It must necessarily be exercised subject to any restrictions imposed by civil or ecclesiastical authority, and it would also, in the opinion of the Committee, be well if the Lambeth Conference were to advise some limitation in all cases upon the independent action of each Bishop in his Diocese where such limitations are not already in force. These principles of action are embodied in the Resolutions appended to this Report.

In the formation of additional services care should be taken to adhere as closely as possible to liturgical usage ; and that the distinctive portions of the more solemn offices should not be used apart from their proper place therein.

The Committee think it well to add in an appendix, by way of illustrating their meaning, some examples of additional services and of adaptations of the Book of Common Prayer to local circumstances, which may be found useful or necessary in various parts of the Anglican Communion. Some of the latter are already in many churches in England actually adopted ; though without authority, and many of the former are already in many Dioceses provided, under the limitations of the Act of Uniformity Amendment Act, 1872.

A petition from the General Synod of Australia and Tasmania with reference to the importance of a revised translation of the "Quicunque Vult" being authorised by the Lambeth Conference, was transmitted by His Grace the President to your Committee for their consideration.

Your Committee are of opinion that it is very desirable that action, in accordance with this petition, as expressed in the third of their Resolutions, should be taken.

Signed on behalf of the Committee,

ALWYNE, ELY.

July 19, 1887.

Chairman.

APPENDIX.

Additional Services.

(a.) Additional services for Sundays: Holydays: Weekdays: for the Rogation Days: for Harvest Thanksgiving: Services of Intercession for Missions: Services for Children: Form of Admission into the Church of those Baptised otherwise than according to the Service of the Church: A service for Burial of Children: for Burial of Catechumens: A service for the Admission of Readers to their office: and services to be used by Readers.

Adaptations of Book of Common Prayer to Local Circumstances.

(b.) Shortened Mattins and Evensong: modifications of the various prayers for the sovereign in countries under heathen sovereigns, or under republican government: where there are many communicants and few clergymen some shortening of the form of words used in the distribution of the Holy Sacrament: diminution of number of sponsors required for public baptism: changes in the preface to the Confirmation Service and in the form of the question put to candidates.

Services or Forms of Prayer.

In a volume of Liturgical services, published by the Parker Society in 1847, a list is given of forty-four occasional forms of prayer set forth in the reign of Queen Elizabeth.

Of these, five are stated in their titles to be published or directed to be used by the authority of the Queen: nine "by authority" without specifying of whom: one is only known by a letter in which Parker tells Cecil he has prescribed it for the use of the inhabitants of his own Cathedral city in their distress: twenty-four have no title, or none which gives any clue to the authority by which they were published. Of the remaining five two appear to have been issued by the Archbishop of Canterbury, and the other three by Diocesan Bishops on their own authority. Their titles are as follows:—

[II. 1560.] A short form and order to be used in Common Prayer thrice a week for seasonable weather

and good success of the Common Affairs of the Realm : meet to be used at this present, and also hereafter when like occasion shall arise, by the discretion of the Ordinaries within the province of Canterbury.

[VII. 1564.] A short form of thanksgiving to God for ceasing the contagious sickness of the plague, to be used in Common Prayer on Sundays, Wednesdays, and Fridays, instead of the Common Prayers used in the time of mortality, set forth by the Bishop of London, to be used in the City of London and the rest of his Diocese, and in other places also at the discretion of the ordinary Ministers of the Churches.

[VIII. 1565.] A form to be used in Common Prayer every Wednesday and Friday within the City and Diocese of Sarum : to excite all godly people to pray unto God for the delivery of those Christians that are now invaded by the Turk.

[IX. 1565.] A short form of thanksgiving to God for the delivery of the Isle of Malta from the invasion and long siege thereof by the great army of the Turks both by sea and land, and for sundry other victories lately obtained by the Christians against the said Turks, to be used in the Common Prayer within the province of Canterbury on Sundays, Wednesdays and Fridays, for the space of six weeks next ensuing the receipt hereof.

Set forth by the Most Reverend Father in God, Matthew, by God's providence, Archbishop of Canterbury, Primate of all England and Metropolitan.

[XVIII. 1585.] An order of prayer and thanksgiving for the preservation of the Queenes Majesties life and salftie to be used of the preachers and Ministers of the Diocese of Winchester.

NO. X.

REPORT OF THE COMMITTEE* APPOINTED TO
CONSIDER AND REPORT UPON THE DUTIES OF
THE CHURCH TO THE COLONIES.

“Our Colonial Empire has some of the fundamental conditions of stability. There are in general three ties by which States are held together: community of race, community of religion, community of interest. By the first two our colonies are evidently

* Names of the Members of the Committee:—

Bishop of Auckland.	Bishop of Mauritius.
” Ballarat.	” Missouri.
” Barbados.	” Newcastle.
” Bath and Wells.	” Newcastle, N.S.W.
” Brisbane.	” Newfoundland.
Bishop Coadjutor of Brisbane.	” Niagara.
Bishop of California.	” Norwich (<i>Chairman</i>).
” Capetown.	” Nova Scotia.
” Colorado.	” Perth.
” Derby.	” Pretoria.
” Goulburn.	” Qu’Appelle.
” Guiana.	” Rockhampton.
” Honolulu.	Archbishop of Rupert’s Land.
Assistant Bishop of Jamaica.	Bishop of St. Albans.
Bishop of Killaloe.	” Saskatchewan.
” Leicester.	” Sydney.
” Los Angeles.	” Toronto
” Manchester.	” Tuam.
Bishop Marsden.	” Wellington.

bound to us, and this fact by itself makes the connection strong."

These remarkable words of the late Sir John Seeley suggest a religious connection between England and the colonies, which the Church of England is bound to cherish and sustain. In an ideal national Church the interests of every portion would be known to those at the centre of affairs, who would direct their efforts towards the efficient working of the system. The first duty of the Church to the colonies would in the view of your Committee be to acquire accurate and full information regarding the condition of affairs, the second to strengthen its weak points by generous and timely help.

But these duties have not been adequately recognised as resting upon the Church as a whole, and therefore voluntary effort on the part of associated individuals has been relied upon. Your Committee gratefully acknowledge that supplies of men and money have been furnished by the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Church Missionary, Colonial and Continental Church and other Societies, supplemented by contributions elicited by Bishops and Clergy who have appealed personally to Church people in England. Some of these societies, and notably also the Council of the Colonial Bishoprics' Fund, have given further and most munificent help in the endowment of Colonial Sees. It is to be hoped, however, that as the State has come to regard the colonies as very much more important than they were deemed in days gone by, so the Church in its corporate capacity may look upon the work that is being done in these outposts and at the front as one that demands far more concentrated attention and wisely considered plans for its successful accomplishment.

Turning now to matters suggested by the actual condition of affairs, your Committee are face to face with the fact that (as they learn from many quarters of the colonial field) large numbers of people who themselves, or whose parents, claim membership in the English Church are destitute of their Church's ministrations, while others through lack of Clergy support the ministrations of other bodies. The duty of providing for their own spiritual needs rests on these settlers as soon as they are in a position so to do, though here an initial difficulty presents itself in consequence of Church people having been accustomed to the assistance of endowments at home, and being slow to recognise the combined privilege and duty of self-support. But as they are the children of the Church of England it becomes her duty to care for them until they have been aroused to a sense of their responsibility and are able to provide for themselves. This care would naturally take the form of a supply of men and means commensurate with the needs of the various colonies. In former days this was attempted by the selection and sending out of Clergy and school-teachers, and since 1787 by the erection of Sees, and by the founding of Church schools and colleges. In more recent years, your Committee think that there has been a disposition so to regard the claims of the heathen world as to lose sight of the fact that those of Church people in the colonies upon the sympathy and help of the Church at home come first in order. To emphasise this priority and to endeavour to meet the very pressing needs of the Church in the Colonies, your Committee offer the following suggestions, under the four heads of Living Agents, Financial Support, the Increase and support of the Episcopate, and the Care of emigrants.

I.—*Living Agents.*

Your Committee think it necessary to differentiate between the colonies, for while some are able to supply and train their own Clergy, and prefer this course to obtaining men from England, there are others which must, at least for a time, depend upon the mother country. Your Committee are of opinion that valuable help may be rendered by a proposed scheme,* which they heartily welcome, for service abroad, whereby young Clergy, with the approval of their Diocesans at home, are to be encouraged to take service abroad for a longer or shorter term of years, such service counting as if rendered in England, and their names being retained in the home diocesan calendars. Your Committee understand that the Boards of Missions of the Provinces of Canterbury and York have been asked by the English Episcopate to take steps for giving effect to this scheme, which represents, they are informed, the strong desire of some of the more active and earnest of the younger Clergy, and gives promise of most useful results. Your Committee, however, would add a word of caution, that zeal and a spirit of enterprise are not sufficient qualifications for colonial work; the fact being that in many matters a higher standard of general capability is required for work abroad than at home.

In the training of Clergy, whether in England for the colonies, or in the colonies for themselves, your Committee believe that the Church at home may give great assistance.

St. Augustine's College, Canterbury, and other missionary colleges, have rendered signal service, and it

* See Note A.

would be well if studentships in these colleges or in the universities could be established, tenable only by men sent home from the colonies for training. Such a course would increase the efficiency of the men, and foster mutual sympathy between Church people at home and in the colonies.

But it is not less important to establish or strengthen colonial colleges and schools, whether for the training of Clergy, or for primary or secondary education. The mother country should give of its best to aid such institutions by the provision of a competent educational staff, and it might be well also to increase the number of studentships which may be held by those who are being educated for the Ministry in and for the colonies themselves.

II.—*Financial Support.*

To do anything which might diminish the wholesome self-reliance which every colony should learn and practise is the last thing which your Committee would propose : but they doubt if the Church at home adequately realises the paramount importance of strengthening the Church in the colonies in its early stages, or in special stages of development. To take illustrations—the rush of Englishmen to the new goldfields of Western Australia, to Queensland and to Mashonaland, and the gradual filling up of that great north-western part of North America which formerly belonged to the Hudson's Bay Company, constitute claims which can only be neglected at the risk of the Church being outstripped by other religious bodies in the care of the great communities which are now in their birth-throes. Your Committee have heard with alarm and apprehension of proposals even to withdraw generous help previously

afforded, on the ground that it has been long given, and without any adequate appreciation of the true position of affairs. A comparison of the progress of the various religious bodies in the Dominion of Canada according to the census returns of 1881 and 1891 would suggest lessons as to the serious danger of any premature withdrawal of financial support. The principle of gradual withdrawal according to the growth of the colony is undoubtedly sound, but special circumstances require special treatment, and liberal aid in the early stages of a rising community, in any special time of distress, and at epochs (such as the present in North-West America) on which the issues of the whole future largely depend, is from every point of view wise and true policy.

While the duty of the whole Church in assisting the colonies financially is thus plain, your Committee think there is one point on which clear and decided teaching should be constantly given at home, viz.: the manifest duty of those who derive income from colonial property or securities to contribute to the support and furtherance of the Church's cause in the colony where such property is situate. There are colonies where the Church is struggling with difficulties, and yet from which large revenues are drawn by men and women who live in England, and who give their money, if and when they give it, rather to the place where they live than to the supply of spiritual privileges to the toilers who contribute to their fortunes.

Your Committee have already referred to the necessity of aiding the primary and secondary educational work of the colonies in respect of educational staff. They would add that where Church day and boarding schools have yet to be provided or have

inadequate endowment, or are not self-supporting, immediate and generous aid should be given, for the future of the Church is largely dependent upon the rising generation being thoroughly and soundly educated on a religious basis.

III.—*The Episcopate.*

Your Committee moreover feel bound to call attention, first, to the need of a further extension of the Episcopate in the colonies, and, secondly, to the great difficulty caused by the inadequate endowment of bishoprics, owing in not a few cases to the depreciation in the value of property. Financial support cannot be better given than in this direction, for it has been proved by ample experience that every new See, adequately supported, leads to a general quickening of Church life, and so, even financially, to a large increase of revenue for Church purposes.

IV.—*Emigrants.*

Your Committee finally would draw the attention of the Church to the report of the Lambeth Conference in 1888 on the care of emigrants. The links between the home dioceses and the dioceses in the United States of America, or in the colonies, in reference to emigrants, are still far too weak. Commendatory letters should in every case be given to those who emigrate, and where possible the authorities of the diocese abroad should be communicated with. The emigration agents of the Society for Promoting Christian Knowledge are frequently able to communicate with the authorities abroad if only the parochial clergy will give full written particulars. There is one fact in connection

with emigration which should never be forgotten. Emigrants when they land in a new country should have been so clearly taught why they are members of the Church of England as to be in no danger of drifting to other bodies from ignorance, as is often alleged to be the case. The fact suggests that one very necessary duty of the Church at home is so to teach Christianity as the Church has received it, that those who emigrate elsewhere shall retain and practise what they have learnt at home.

Your Committee trust that the Church may evoke from her children at home, on behalf of her dioceses in the colonies, an enthusiasm as spontaneous and eager as that recently shown, on the sixtieth anniversary of Her Majesty's Accession, for the representatives of the several colonies. The Church at home and the Church in the colonies are essentially one body, and "if one member suffer all the members suffer with it." The prosperity and efficiency of the Church in the distant portions of the Empire cannot but give a reflex blessing to the work at home, and thus the Church is really but adding to its own efficiency by the care with which it watches over and cherishes its Provinces and Dioceses abroad.

JOH: NORVIC,

Chairman.

23rd July, 1897.

Note (A).

The outlines of the scheme for service abroad referred to on page 156 (*supra*) are as follows :—

1. An Association may be formed of men who are willing to serve abroad if duly invited to do so, and who have the consent of their Bishops for the purpose.
2. A Council should be formed of capable persons who really know the countries in which work under this scheme is to be done, some of whom should know or have the opportunity of watching the career in England of men who are willing to work under the scheme abroad.
3. The request for men who belong to the Association to work in any Colonial Diocese must come from the Bishop of such Diocese, and be made to the Council, who before inviting any member of the Association to undertake work in the Colonies, must communicate with his Bishop in England.
4. When any man is so selected and appointed to serve abroad, in order that he may be still in touch with the Home Diocese, it is advisable that his name be printed in the calendar of that Diocese as on service abroad.

Note (B).

ACTION OF THE SUB-COMMITTEE APPOINTED BY
COMMITTEE NO. X. TO CONSIDER THE OPERATION
OF THE COLONIAL CLERGY ACT, 1874.

Letter sent to the English Diocesan Bishops.

MY LORD ARCHBISHOP, OR BISHOP,

I am desired, as Chairman of the Committee of the Lambeth Conference, appointed to consider "Our Duties to the Colonies," to forward to you the subjoined report of a Sub-Committee on the operation of the Colonial Clergy Act, 1874.

(Signed) JOH: NORVIC:

July 26, 1897.

The Sub-Committee met at Church House, on July 15th, 8.30 p.m.

Present:—The Archbishop of Rupert's Land, the Bishops of Auckland, Ballarat, Bath and Wells, Cape-town, Goulburn, Guiana, Manchester, Newcastle (*Secretary*), St. Albans, and Sydney (*Chairman*).

The Colonial Clergy Act, 1874, was read and carefully considered, together with the official letter of the Lambeth Conference (1878), (see p. 188 of Lambeth Conference Reports), and the letter from the late Archbishop of Canterbury to the Primates and Metropolitans.

The following report was agreed to by the Sub-Committee:—

After careful consideration of the Colonial Clergy Act, 1874, of the difficulties found to arise in carrying out its provisions, and of the extreme difficulty in carrying fresh ecclesiastical legislation through Parliament, the Sub-Committee do not find themselves able

to recommend any attempt to procure a repeal or alteration of the Act itself. The Sub-Committee are, however, aware of a certain soreness which has resulted in some quarters from the operation of the Act, of which three illustrations among others may be fitly given.

1. The anomaly—that Clergy who were ordained in England for the colonies by an English Bishop, and therefore have passed the ordinary English examination for Holy Orders, and were in no way pledged by the manner of their education to foreign or missionary work, and afterwards return to England, after approved service, with the sanction of their Bishop, find a difficulty in being licensed in England on the same terms as Clergy who have been ministering in England.

2. The difficulty which colonial Clergy, who have served faithfully, and possibly with distinction, for an adequate number of years (say 15), experience in obtaining licences to serve in England on the same terms as Clergy who have been ordained by Bishops of the English Bench.

3. The difficulty which Clergy, coming from the colonies to England for rest and change, but without any idea of permanent settlement, experience in officiating in England during their leave of absence, as sanctioned by their respective Bishops.

The Sub-Committee desire to express their confident hope that the Archbishops and Bishops in England will administer the act in a generous and considerate spirit, especially in dealing with the case of colonial Clergy of long experience and proved efficiency.

Signed (on behalf of the Sub-Committee),

W. S. SYDNEY,
Chairman of Sub-Committee.

No. XI.

REPORT OF THE COMMITTEE* APPOINTED TO CONSIDER
THE SUBJECT OF DEGREES IN DIVINITY.

|| Your Committee consider that they will best introduce this subject to the Conference, first, by stating as shortly as possible the conditions of the question in the Colonies and the United States of America; and next by noticing any attempts which have been made to meet existing difficulties; and finally by submitting certain proposals for consideration by the Conference.

I. In many Dioceses of the Anglican Communion, notably in India, South Africa, Australia, Tasmania and New Zealand, the Universities, which should properly be channels of all Degrees, are purely secular Institutions, and therefore, from the nature of the case, unfitted under present conditions to include a Faculty of Divinity. This being so, it is felt, in some of the countries so situated, that a disability is imposed alike on candidates for Holy Orders, and on those already ordained. Young men preparing for the Sacred Ministry are unable to avail themselves of any course

* Names of the Members of the Committee :—

Bishop of Adelaide.

„	Ballarat.
„	Bloemfontein.
„	Dover (<i>Secretary</i>).
„	Goulburn (<i>Chairman</i>).

Bishop of Honduras.

„	Springfield.
„	Stepney.
„	Tennessee.
„	Toronto.

in Theology forming part of the system of a University, while those already ordained are deprived of the healthy stimulus to and guidance in further study, which a system of University Examinations and Certificates would afford.

In Canada the need does not arise, inasmuch as there are already Universities in connection with the Church with power by Charter to confer Degrees in Divinity. The Provincial Synod of Canada, in particular, has established by Canon a Board of Examiners for Degrees in Divinity, consisting of a representative from each of the three Church Universities and the three Theological Colleges within the Ecclesiastical Province, under the Chairmanship of a Bishop, thus providing a uniform standard of examination for B.D. and D.D., as well as a Voluntary Preliminary Examination, for ten Dioceses.

In the United States of America, while some of the institutions empowered to confer degrees are very careful in the exercise of the powers entrusted to them, it is generally allowed that, in the case of others, Degrees in Divinity are too plentifully conferred and too easily obtained, and it is also with equal unanimity conceded that some restraints are needed to check their unwise bestowal, and some safeguards to protect their character.

Under these circumstances the question has seriously arisen, and especially in the General Synod of Australia and Tasmania, how to provide some trustworthy and creditable system of Examinations and Certificates in Theology, by means of which Candidates for Ordination and those already ordained may be encouraged to raise the standard of their Theological knowledge. The important bearing of such a provision on the future supply of duly qualified clergy is obvious. It also

might serve as an important link between the Church in England and that in the Colonies and elsewhere, by furnishing a common standard of Theological attainment recognised by the Church both at home and abroad.

II. In South Africa the subject has been brought before the Bishops of the Province by the Diocese of Bloemfontein, and is about to come under their consideration.

In New Zealand a Board of Theological Studies has been established, by which examinations in four grades are held annually. To these examinations laymen also are admitted. Certificates of having passed these grades are issued, specifying in which of three classes at the particular examination the recipient has been placed.

In Australia and Tasmania a very important movement has been begun. A Committee of the General Synod entered into communication with several Universities in England and elsewhere. But the result has been disappointing. The difficulties in the case of Oxford and Cambridge seemed for the present to be insuperable, owing to residence being required. The Durham special degree of B.D., though open to Candidates without residence, can only be obtained by those who have been fifteen years in Holy Orders, and is therefore useless as a stimulus to reading in the earlier years of ministerial life. Trinity University, Toronto, though favourable at first to a scheme for Local Examinations in Australia with Degrees in Divinity, found itself unable to continue the facilities which it had at one time granted, and which would have to some extent supplied the need there felt for some recognised Certificate in Theology. Lambeth Degrees in Divinity are at present granted, at the Archbishop of Canterbury's discretion, only to persons

already eminent in the Faculty of Theology, and considerable difficulties have been felt in opening these Degrees (or, at least, both that of Bachelor and Doctor) to Examination. The late Archbishop, however, favourably entertained a suggestion that Clergy who had taken a Degree in Arts in any British University (which would include Universities in the Colonies) might be admitted to Examination, after a due lapse of time, for the Degree of Bachelor in Divinity.

In view of the result of these prolonged negotiations, the General Synod of Australia and Tasmania have recently founded an "Australian College of Theology," under the direction of the Bishops, with power to award Certificates in Theology after Examination. Four Diplomas or Certificates are contemplated, the lowest — that of "Associate in Theology" — being open to all Communicant members of the Church in the Dioceses concerned, and the other three: viz., "Licentiate in Theology," "Scholar in Theology," and "Fellow of the Australian College of Theology," being open to clergymen holding licences in those Dioceses, the two higher grades involving the holding of the next lower grade for a period of years, and the last, that of "Fellow," being also conferable without examination on distinguished divines *honoris causa*.

III. Your Committee feel that the granting of such Certificates should not be left entirely to the initiative and direction of particular Churches, and that their value would be greatly enhanced if they formed part of some general scheme recognised by the Anglican Communion throughout the world. The Lambeth Conference appears to be the only body able to formulate such a scheme, which, among other advantages, would create a bond of union between distant provinces; would tend in many

places to raise the qualifications of candidates for Holy Orders, and the Theological attainments of the Clergy; and might ultimately lead to a great Central Examining University for promoting the study of Theology under the direction of the Church, whose Certificates or Degrees would command universal respect.

But, short of this, your Committee would respectfully urge upon the Conference the desirability of approaching, in the name of the whole Conference, some of the recognised Universities which have shown themselves favourable to local examinations, or their Boards of Divinity, with the view of obtaining from them some modification or extension of their rules, so as to place within reach of colonists and others the advantage of an examination in Theology, with a Degree or Certificate.

They also venture humbly to suggest that a Lambeth Degree of B.A., might be utilised, under well-considered regulations, as one which might be taken after a Final Examination in Theology, just as it is now possible to take a B.A. Degree at Oxford and Cambridge in a final Theological School, after previous examination in general subjects. This might be followed, after an interval of years, and further examination, by the B.D. Degree.

Your Committee respectfully ask for the careful consideration of this Report, believing that though the subject may at first appear, in comparison with others, of small immediate moment, it is yet of grave importance to the future study of Theology in various Provinces of the Church, and bears very directly upon the maintenance among the Clergy in such provinces of a high standard of Theological knowledge.

W. GOULBURN,
Chairman.

THE following Report on the subject of Purity was unanimously adopted by the Lambeth Conference of 1888, and is now again commended by the Conference of 1897 to the Clergy and Laity of the Church. (See Encyclical Letter, page 14.)

ON PURITY.

We speak as those who are deeply conscious of their responsibility before God for the words which they utter upon a subject of tremendous moment.

Knowing, as we do know, how sins of impurity are not only a grave public scandal, but are also festering beneath the surface, and eating into the life of multitudes in all classes and in all lands, we cannot keep silence, although we dare not utter all that we know.

We are constrained, as Bishops of the Church of God, to lift up the standard of a high and pure morality, and we call upon all, whether of our own Communion or not, in the name of God our common Father, to rally round this standard. Especially do we press upon those on whom lies the responsibility of the cure of souls, to face the question, and to ask themselves what they are doing, or can do, to protect their flocks from the deadly ravages of sensual sin.

We believe that, although the public conscience is in some degree awakened, and the self-sacrificing efforts of those who have laboured to this end have not been wholly in vain, yet the awful magnitude of the evil is but imperfectly realised.

We are not blind to the danger of dealing publicly with the subject of impurity. We dread the effect, especially upon the young, of any increased familiarity with the details of sin. Notwithstanding, we hold that the time has come when the Church must speak with no uncertain voice.

We solemnly declare that a life of purity is alone worthy of a being created in the image of God.

We declare that for Christians the obligation to purity rests upon the sanctity of the body, which is the "Temple of the Holy Ghost."

We declare that a life of chastity for the unmarried is not only possible, but is commanded by God.

We declare that there is no difference between man and woman in the sinfulness of sins of unchastity.

We declare that on the man, in his God-given strength of manhood, rests the main responsibility.

We declare that no one known to be living an immoral life ought to be received in Christian society.

We solemnly protest against all lowering of the sanctity of marriage.

We would remind all whom our voice may reach that the wrath of God, alike in holy Scripture and in the history of the world, has been revealed against the nations which have transgressed the law of purity; and we solemnly record our conviction that, wherever marriage is dishonoured and sins of the flesh are lightly regarded, the home-life will be destroyed, and the nation itself will, sooner or later, decay and perish.

We, on our part, as Bishops of the Church of God, satisfied as to the gravity of this matter, and feeling that nothing short of general action on the part of all Christian people will avail to arrest the evil, determine to confer with the Clergy and Faithful Laity of our

several Dioceses as to the wisest steps to be taken for the accomplishment of the weighty enterprise to which God is calling us.

We believe that we may profitably deliberate upon such questions as the following :—

1. How best to bring about a general reformation of manners, and to enforce a higher moral tone in the matter of purity.

2. How especially to guard the sanctity of marriage, and to create a healthier public opinion upon the subject, and, to this end, how best to make the celebration of Holy Matrimony as reverent and impressive as possible.

3. How most wisely to deal with this difficult and delicate question as regards our children, our homes, our schools, and other places of education.

4. How best to strengthen the hands of those who are striving in the Army, the Navy, and other public services, to create and maintain a high standard of purity.

5. How best to provide safeguards for those who, from inability to marry, or from other circumstances of their lives, are exposed to special temptation.

6. How best to bind together, and to encourage by the sense of union, all who desire to help, or to be helped, in the battle against impurity.

7. How best to purify art and literature, and to repress all that is immodest in language, manners, and dress.

8. How best to enforce or amend the laws framed to guard the innocent, to punish the guilty, to rescue the fallen, to suppress the haunts of vice, and to remove temptation from our thoroughfares.

We thank God for the readiness, and even enthusiasm, with which the movement in favour of purity has been

welcomed by young men of every class. There is a generosity and chivalry among the young which is seldom appealed to in vain; while large numbers are deeply thankful for every aid in the desperate battle against the sins of the flesh.

Once more, as witnesses for God, we would speak to all whom our voice may reach. "Be strong in the Lord, and in the power of His might." Live pure lives. Speak pure words. Think pure thoughts. Shun and abhor all that is not of perfect modesty. Guard with all jealousy the weak and the young. Above all, pray for the sanctifying grace of the Holy Spirit of God, "that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

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